

# SHOULD WE HAVE A THIRTEEN MONTH YEAR?



APRIL, 1929

History of the Calendar

The Proposed Changes in the Calendar

Provisions of the Porter Resolution

Articles by

Hon. Stephen K. Porter, *Representative from Pennsylvania*

Hon. Sol Bloom, *Representative from New York*

Moses B. Cotsworth

Dr. Charles F. Marvin

Alexander Philip

George Eastman

*Pro and Con*

Should We Have a Thirteen Month Year?

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Regular Departments

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# The Congressional Digest

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# The Congressional Digest

April, 1929

Vol. 8 - No. 4

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LEGISLATIVE DEPARTMENT

THE PRO AND CON FEATURE    ACTION BY HOUSE AND SENATE    LEGISLATIVE NEWS ITEMS

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THE PRO AND CON FEATURE

## Should We Have a Thirteen Month Year?

History of the Calendar  
How Ancients Counted Time  
Various Calendars in Use

The New Reform Movement  
Provisions of the Porter Resolution  
The Problem Analyzed

Should We Have a Thirteen Month Calendar?    Discussed Pro and Con.

## A Brief Chronology of Calendar Periods

7000 B. C.—Civilization in Egypt traced to this date. Use of Calendar presumed.

4713 B. C.—January 1 of this year was set by Joseph Scaliger as the beginning of the Julian Period.

4235 to 2450 B. C.—The Great Pyramid at Gizeh near Cairo was built. Its structure is said to indicate it was built to throw shadows for the testing of chronology by tracing the sun's movements.

4004 B. C.—The date of the Creation, as assumed by the chronology of Bishop Usher of England.

3761 B. C.—The date of the Creation as assumed by the Jewish Calendar.

3102 B. C.—The supposed beginning of the account of time in India. This date is fixed as the beginning of what is known as the Kaliyug Era.

2397 B. C.—The supposed beginning of the account of time in China.

776 B. C.—The supposed beginning of the Era of the Olympiads. This era began with the victory of Coraeus in the foot race at the Olympic Games, an event which occurred on July 17, in 776 B. C.

754 B. C.—The Romans were operating under a year of 304 days.

753 B. C.—The Era of Rome began. The letters A. U. C. were used to indicate this period, meaning *anno urbis conditae* or the year of the founding of the City of Rome. This date is supposed to correspond with Olympiad VI, 4.

509—B. C.—The Roman year had grown to 12 months totaling 354 days, with a biennial addition of 21 days, making 1460 days in 4 years or an average of 365 days per year.

This 21 day adjustment, Mr. M. B. Cotsworth states, is identical with the old Druidical "quarter moon" adjustment.

432 B. C.—Meton, a Greek, discovered that 19 solar years contained 235 lunations. The Greek year at that period was a lunar twelve-month of 354 days.

238 B. C.—Reforms in the Egyptian Calendar were made in Rome.

45 B. C.—Julius Caesar put the Julian Calendar into effect in Rome. The name of the month Quintilis was changed to July in honor of Julius Caesar.

8 B. C.—Augustus Caesar persuaded the Roman Senate to change the name of the month Sextilis to August, in his own honor.

312 A. D.—The Emperor Constantine of Rome abolished the Olympiads and established in their stead the Indictions, or Cycles of 15 years, intended to be employed in connection with public accounts and the collection of imperial taxes. On January 1, the Roman Indiction went into effect.

325 A. D.—The General Council of Nica (Nice, Italy) was held.

358 A. D.—Rabbi Hillel II made an adjustment in the Jewish Calendar.

532 A. D.—The Christian Era was invented by a monk, Dionysius Exiguus. It is held to have begun on January 1, in the middle of the 4th year of the 194th Olympiad; the 753rd year of the building of Rome and in 4714 of the Julian Period. The Christian Era was introduced in Italy some time in the 6th Century.

816 A. D.—The Christian Era was ordered to be used by Bishops of the Council of Chelsea but was not generally used until several centuries later.

879 A. D.—King Charles III of Germany was the first to add "In the year of Our Lord" to the date of his reign.

1454 A. D.—The Council of Trent was held.

1577 A. D.—Pope Gregory XIII appointed a commission to study a plan of calendar reform designed by a Neapolitan physician, Aloysius Lilius.

1582 A. D.—The new calendar known as the Gregorian calendar, was first put into effect in four countries—Italy, Spain, Portugal and France.

1583 A. D.—Switzerland and the Catholic Netherlands adopted the Gregorian Calendar.

1609 A. D.—The Protestant States of Germany adopted the Gregorian Calendar.

1751 A. D.—The Calendar New Style Act was passed by the British Parliament. It was introduced by Lord Chesterfield.

1752 A. D.—The Calendar New Style Act came into effect, resulting in the adoption of the Gregorian Calendar by Great Britain and all her colonies including the American Colonies. Prior to this the 25th of March had been the beginning of New Year in Great Britain.

1793 A. D.—On November 24, the Revolutionary Calendar of the French Convention was instituted. This calendar made September 22 the beginning of the year in commemoration of the founding of the French Republic, September 22, 1792. This year had 12 months of 30 days each, with five supernumerary days at the end of each year. Weeks were abolished and the months divided into three decades of 10 days each.

1804—On December 31, the French Revolutionary Calendar was abandoned.

1835 A. D.—An Italian priest, l'abbe Marc Mastrofini, published in Rome a proposal to reform the calendar by having every year begin on Sunday, with the last day of the year having no week day name.

1849—August Comte, a Frenchman, proposed a calendar of 13 months of 28 days each, with blank days.

1908—A bill was introduced in the British Parliament to reform the Gregorian calendar.

1910—In June a Congress of European Chambers of Commerce, meeting in London, recommended the calling of an international convention. These same recommendations were adopted at similar meetings in Boston in 1912 and at Petrograd in 1913.

1914—A second bill for calendar reformation was introduced in the British Parliament. Commercial associations meeting in Paris and Liege recommended a 13 month calendar.

1917—American business men began organizing for calendar reform, advocating the Liberty Calendar.

1918—On April 16, Representative J. M. C. Smith (Mich., R.) introduced a bill (H. R. 11486, 65th Cong. 2nd Sess.) which provided that beginning with the year 1920 each year should have 13 months of four weeks each or 28 days, the added month to be called Sol (from Solstice) and to follow June. This bill was referred to the Committee on Interstate and Foreign Commerce but no action was taken.

1919—The International Astronomical Union appointed a committee to study calendar reform.

1922—The Chamber of Commerce of the U. S. and the American section of the International Chamber of Commerce began consideration of the question of simplifying the calendar with the result that the International Chamber requested the League of Nations to take up the question.

1922—On June 29, Rep. Schall (Minn., R.) introduced a bill (H. R. 12221, 67th Cong. 2nd Sess.) authorizing the President to call an international conference to improve the Gregorian Calendar and to recommend, for universal adoption, a common calendar to be used in the reckoning of calendar dates and in regulation of time throughout the world.

1922—On March 6, Representative A. Piatt Andrew (Mass., R.) introduced in the House by request a bill (H. R. 10741, 67th Cong., 2nd Sess.) to eliminate from our Julian Calendar all numbers in it prompted by the pride of Augustus and to incorporate in their places the original uniform numbers written by Caius Julius and enacted by the Roman Senate. This bill was referred to the Committee on the Judiciary but no action was taken.

1923—The League of Nations appointed a Committee of Inquiry on Calendar Simplification. This Committee analyzed 185 proposals from 38 nations and filed a comprehensive report to the League.

1924—On January 7, Representative Schall (Minn., R.) introduced a bill (H. R. 4847, 68th Cong., 1st Sess.) to provide for the adoption of the Liberty Calendar. This bill was referred to the Committee on the Judiciary but no action was taken.

1926—On September 26, the Assembly of the League of Nations accepted the findings of the Committee on Inquiry and the Secretary General of the League.



# How Calendar Making Began

## Man's Early Efforts to Record Time

By Alexander Phillip, LL.B., F. R. S.



HE calendar-maker, no less than the mathematician, requires some sort of starting point or fixed datum. Naturally for a long time, and whilst the creation of the world was believed to have been an almost instantaneous act, the date of that event would be regarded as the proper and obvious point of departure. The difficulty was to ascertain when the creation took place. So serious was this difficulty that, with the exception of the Jews, no other people seem to have adopted that event as the official origin of their chronology.

### Important Events Used As Starting Points

Evidently, however, some unique physical event would be the most satisfactory datum. An event of this description—even if subject to a periodic recurrence—provided only that its periodicity were sufficiently ample, would be ideal. A consciousness of this fact appears to have pervaded the minds of the early chronologers, and there are indications that the heliacal rising of some prominent star, such as Sirius or Arcturus, was at an early date, both in Chaldea and in Egypt, employed to supply the desideratum.

By the heliacal rising of a star, is meant the date when after having been obscured by the light of the sun it first becomes visible in the East before sunrise.

Some other astronomical event might have served the same purpose but none such has proved suitable.

### The Olympiads

Recourse has generally therefore been had to the date of some civil historical occurrence conventionally selected. Thus we have the Era of the Olympiads, already referred to. That era began with the victory of Coraebus in the foot race at the Olympic Games—an event which occurred on 17th July in the year 776 B. C. The Games lasted five days from the 11th to the 15th days of the Attic Lunar month Hecatombeon, which approximately corresponded to July. The Olympiads were formally superseded in the reign of Constantine and the Olympic Games were abolished by Theodosius in 394 A. D. But in chronology the Era of the Olympiads is so frequently referred to that a knowledge of its limits is indispensable to historical students.

Throughout the greater portion of the time during which the Olympiads were in use the calendar was controlled by the rules of the Metonic cycle. The arrangement apparently worked smoothly, but the Olympiads only were employed in chronology.

### The Era of Rome

Another important era was that by which the Romans reckoned, namely, from the date of the supposed foundation

of Rome. The dates of events in Roman history are usually indicated by reference to this starting point—the letters A. U. C., an abbreviation of *anno urbis conditae*, being employed to denote the reference. Notwithstanding the universal use of this datum by the Romans they differed as to the precise relation in which their initial date stood to the Olympiads VII, c, which would identify it with 750 B. C., but the more generally accepted view is that ascribed to the erudite M. Terentius Varro, who identified it with Olympiad VI, 4—753 B. C. This date is supported by Cicero and Plutarch and is adopted by Censorinus. It is now generally taken as the proper conventional commencement of the Era of Rome.

According to Varro and as confirmed by Plutarch in his *Lives of Romulus and Numa*, the foundation of Rome took place on 21st April, which date was also the birthday of Numa, the second and the greatest of Roman kings.

This therefore was the date from which the *Era of Rome* was computed. Mr. Bond makes the curious mistake, again and again repeated, of confounding the date from which the era was computed with the date from which the calendar year was reckoned.

### Era of Nabonassar

This early Chaldean era began with 747 B. C.—Olympiad VIII, 2. A knowledge of this era is now of no value unless to those specialists who study the chronology of antiquity. It was of high importance in an age and to a civilization once great and powerful though now remote and little known. It need not therefore further detain us.

In early times various other era enjoyed a short and partial observance, such as the Era of Alexander the Great, the Era of Tyre, etc. These need not be described.

### The Julian Era

The Julian Era or date of the institution of the Julian Calendar might very fairly have been adopted as a starting point, but there is but scant evidence of its employment, the Era of Rome having retained its office as the initial date for some considerable time after the establishment of the Julian Calendar. Evidently Caesar, with his usual sagacity, discouraged any change not required to make his great reform complete and effective.

Another not inappropriate date was afforded by the Battle of Actium, which signalized the virtual establishment of the Roman empire. There are traces of the use of this date under the name of the Era of Augustus, but its adoption was never complete or widespread.

For a short time the Christian Church treated the memorable persecution under Diocletian as an era date from which events were reckoned and which corresponded to 284 A. D.

Prior to the short-lived use of this era the early Christians sometimes employed the Alexandrian Era, which drew back to a supposed Creation date, though it cannot claim a truly ancient Egyptian usage.

### *The Jewish Era*

The commencing era employed when the Jewish Calendar was in use, was the supposed date of the Creation. This event in the Jewish calendar is assumed to have happened 3761 years or 3760 years and three months before the 1st of January of 1 A. D. The Jewish civil year began with the month Tisri, the commencement of which coincided as nearly as possible with the autumnal equinox.

### *Indian and Chinese Eras*

In India an era known as the Kaliyug has been employed, its assumed commencement being the year 3102 B. C.

In China the commencing date seems to have been 2397 B. C.

In the chronology of Bishop Usher, which has been widely popular in modern times in England, the Creation date is taken as 4004 B. C., but this date has never been utilized as an era to reckon from.

Perhaps the curious student may be able to discover some general principle to account for so widespread a disposition to refer the Creation to a date some 3000-4000 years prior to the commencement of our era. Several eras seem to draw back to the date of the Deluge—the traditional belief in which was widely distributed in the countries adjacent to the Eastern Mediterranean.

### *Era of the Hegira*

The era of the Hegira is the only other era which we require to mention. The Mahometan Lunar Calendar is computed to have commenced with 16th July, 622 A. D., the Prophet's flight having taken place on the preceding evening.

### *The Christian Era*

The custom of computing dates from the Incarnation did not come into use until a considerable time after the foundation of the Christian Church.

Its introduction is usually attributed to Dionysius Exiguus (Denis le Petit), said to have been a Scythian monk and Abbot of Rome early in the sixth century, who was also credited with the establishment of the Easter cycle of 532 years.

The generally accepted account of Dionysius is taken from the great chronological work of the Benedictines, *L'Art de verifier les dates*, from which it is copied without comment into cyclopaedias and books of reference. Mr. F. A. Arbuthnot, in *Mysteries of Chronology*, states that it was seriously questioned by a Jesuit Father Hardouin in a work on the chronology of the Old Testament about two hundred years ago, and may probably be to some extent fictitious. It seems doubtful if there was in the sixth century any such office as Abbot of Rome, but Mr. Arbuthnot was not fully informed as to Dionysius and seemed ignorant of the account given by Petavius.

### *The Easter Cycle*

There is no harm in assuming that someone named Dionysius early in the sixth century took in hand the adjustment of the Easter cycle of 532 years, already invented by Victorius of Aquitaine. His object seems to have been to make the first cycle start from the date of the Incarnation, and thus incidentally he was credited with the introduction of Incarnation datings. No otherwise can we justify his alteration of the chronological position of the lunar cycle which had hitherto been treated as a consecutive continuation of the Metonic cycle. At any rate, if the common story is to be accepted, something like this was what he did. He made the year we now call 532 A. D. the first of a new cycle, thus making 1 B. C. (which he took to be the year of the Incarnation) to be the commencing year of the first Easter cycle of 532 years.

### *The Reign of Augustus*

In arriving at the date of the Incarnation Dionysius is understood to have accepted the widespread tradition that Christ was born in the 28th year of the reign of Augustus. This is the statement of Clement of Alexandria.

Dionysius, however, fell into error in computing the commencement of that reign which he assumed to be 727 A. U. C., the year in which Octavius adopted the name or title of Augustus, whereas in point of fact his reign was always computed from the date of the Battle of Actium, 2nd September, 723 A. U. C. (=31 B. C.). The position can be best understood by reference to a tabular statement of corresponding dates commencing with the Battle of Actium and which we here subjoin.

2nd Sept. 723 A. U. C.	—Date of the Battle of Actium
Sept. 723-Sept. 724	—1st Year of Augustus
Sept. 750-Sept. 751	—28th year of Augustus
25th Dec. 750	—Birth of Christ 4 B. C.
1st Jan. 751-31st Dec. 751	—1 Anno Christi 3 B. C.
1st Jan. 754-31st Dec. 754	—4 Anno Christi 1 A. D.

### *Date of the Nativity of Jesus*

Valuable assistance in ascertaining the probable date of the Incarnation is derived from the chronology of Herod the Great, as recorded by Josephus.

The cardinal data are:

- (1) That Christ was born during the reign of Herod.
- (2) That Herod died during the infancy of Christ.

Now Josephus states that Herod died in the 34th year of his reign, counting from the death of his rival, Antigonus, and the 37th year counting from his nomination as King by the Roman Senate.

Again Josephus states that the Battle of Actium was fought in the seventh year of Herod's reign. Commentators are agreed that in reckoning the dates of events during Herod's reign Josephus always computed these from the death of Antigonus, and consequently he died 34—7—27 years after Actium, i. e., he died 750 A. U. C.—4 B. C. Christ's birth was therefore shortly before that date.

### *The Two Herods*

Josephus also tells us that Herod died shortly after a lunar eclipse, presumably that which occurred on 13th March 750 A. U. C., and that he died before the following Passover, and therefore in the latter half of March 750 A. U. C.

(Care must be taken to distinguish between Herod the Great who reigned at Jerusalem over an extensive area, and Herod Antipas, who after his death was tetrarch of Galilee and was present at Jerusalem at the time of the Crucifixion.)

It is pointed out by Hales that the chronology of Philip, who succeeded Herod the Great in the office of Tetrarch of Iturea, confirms the date of the death of Herod the Great as having been 750 A. U. C., because Josephus states that Philip died in the 20th year of Tiberius, after government Trachonitis 37 years. This brings the beginning of his reign to 750 A. U. C.

### *The Statement of St. Luke*

Further light as to the date of the Nativity is sought for from the passage in Luke II, 1 and 2:

"And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city."

Josephus informs us that a taxing by Cyrenius was finished in the 37th year of Caesar's victory over Antony at Actium. Now we have seen that according to Josephus Herod the Great died 27 years after Actium. Thus it would seem that the taxing under Cyrenius took place 10 years after the death of Herod. The explanation which has usually been given is that the Decree by Augustus was not enforced or completed for 10 years, although when the Decree was promulgated everyone attended in his own native city for the purpose of enrollment. After the death of Herod, his son Archelaus assumed the sovereignty of Judea and reigned 10 years in Jerusalem, when he was deposed by Augustus, and Cyrenius was appointed to sequester his estates and administer the province.

### *Jesus Believed Born About 4 B. C.*

There is no improbability in the view that the actual taxation postponed during the misgovernment of Archelaus was levied by Cyrenius 10 years later. The clause in Luke referring to Cyrenius seems to suggest a distinction between the date of the Decree by Augustus and the collection of the tribute by Cyrenius. This view, according to Hales, is supported by Justin Martyr, Julian the Apostate and Eusebius. Tertullian is said to place the first enrollment in the 33rd year of Herod's reign, i. e., B. C. 5.

If the above explanation be sound it is quite consistent with the date of 4 B. C. for the Nativity.

### *Egyptian Papyri*

Recent discoveries of papyri in Egypt show that a census was taken there at intervals of 14 years. At a later date the indication of 15 years correspond to such periodic taxations. These papyri prove that the year 20 A. D. was the

date of such a census, going back from which date brings us to 6 A. D., thus confirming the statement of Josephus. Another interval of 14 years takes us back to 9 B. C. Inscriptions found recently in Asia Minor support the view that Cyrenius held a high military office in Pisidia about 8 B. C. It is suggested therefore that the date of the Nativity must be carried back to that year. It is, however, not clear that Cyrenius was governor of Syria then. There is moreover no proof that any census or enrollment was carried out in Syria before the 28th of Augustus—750 A. U. C. Josephus (XVIII, cap. I) expressly tells us that after the fall of Archelaus "Cyrenius came at that time to Syria, being sent by Caesar to be a Judge of that Nation, and to take an account of their substance."

### *Cyrenius in Judea*

After mentioning that Coponius was sent with him to have supreme power over the Jews, he goes on, "Moreover Cyrenius came himself into Judea, which was now added to the province of Syria, to take an account of their substance, etc." On the whole it looks as if Luke had in his mind the census made or at least finished in 6 A. D., and that his parenthetical sentence was intended to connect the taxation completed then with an earlier enrollment. Luke certainly does not say that Cyrenius was Governor of Syria when Joseph and Mary went to Bethlehem, and the question cannot be regarded as settled without definite evidence as to the date of the Decree of Augustus and the subsequent enrollment in Judea.

It can hardly be affirmed with confidence that the evidence of these inscriptions is sufficient to upset the definite statement of Matthew that the massacre of the innocents took place during the infancy of Christ. It seems as likely that Luke writes loosely as to the census, or that his text is in some word corrupt. Moreover the traditional view, as we may call it, is supported by early extant writings of the fathers and the fact of the massacre of the innocents, though not referred to by Josephus, is confirmed by Macrobius, and also by a rabbinical work, *Toldoth Jeshu*; although the latter is admittedly not a reliable authority. These computations cannot be exact to a year without more precise knowledge than we possess as to the day and month from which the commencement of the year was reckoned by different writers, and the exact date of the death of Antigonus—but they obviously confirm the view that Dionysius made a mistake of at least 3-4 years.

### *1 B. C. and 1 A. D.*

According to the chronology now for so many centuries adopted by historians and chronologists, Christ was born on 25th December of 1 B. C., and the following (Saturday) 1st January was the first day of 1 A. D. Astronomers, however, are in the habit of treating the actual year of Christ's birth as a zero year or 0 A. D. and calling 1 B. C. the year previous. This difference of reckoning has given rise to considerable trouble and some confusion, but in the meantime both parties adhere to their own method of computation. Professor De Morgan, for example, adopts the astronomers' reckoning in his *Book of Almanacs*. As a mathematician he naturally inclined to the astronomers' method. In certain cases chronological problems of nicety are further complicated by the astronomers' rule of commencing their day with noon, whilst chronologists, historians and the civil population generally begin it at midnight. The



difference of method in reckoning the year of the Nativity gave rise or at least gave color and encouragement to the disputes which in 1800 and again in 1900 took place as to whether these years were the last of the old or the first of the new century. Under the astronomers' rule the latter view seemed entitled to more support than it received.

### *The Date of the Crucifixion*

Indirectly the settlement of the date of the Crucifixion has also a bearing on that of the Nativity. It has a more important bearing on some of the questions which have been agitated as to the date of Easter. The problem may be best presented under successive stages.

I. It must be accepted as beyond all question that "Christ suffered under Pontius Pilate." The Gospel narratives by themselves leave no room for doubt, and they are supported by the absolutely independent statement of Tacitus that Jesus suffered death in the reign of Tiberius under the procurator Pontius Pilate, and also by Josephus.

II. Now we have it on authority of Josephus that Pontius Pilate's tenure of the office of procurator of Judea corresponded with the last 10 years of Tiberius's reign, i. e. from 27-37 A. D. These then are the limits within which the year of the Crucifixion must be found.

### *The Day Following the Passover*

III. We have the fact that Christ was crucified on the day after he had eaten the Passover with his disciples. The statements of Matthew XXVI, 17, 19; Mark XIV, 12; Luke XXII, 7, and John XIII, 1, are on this point unanimous. The suggestion that they are all wrong, and that the Last Supper was not the Passover Feast, seems to be too far fetched to be tenable.

IV. The Paschal Lamb was eaten in the first month on the 14th day of the month at even (Exod. XII, 6; Leviticus XXIII, 5, 6-14).

### *The Jewish Lunar Months*

V. The Jewish months were lunar and commenced with the first visibility of the new moon, probably a day after the actual conjunction. The 14th day of the moon was therefore generally the day of full moon.

The Jewish day ran from sunset to sunset, and it might therefore be supposed that on a strict interpretation of the text the Paschal Lamb was eaten on what we should call the evening of the 13th day or just after the 14th day, by Jewish reckoning, had begun. In point of fact, however, the evening of the 14th day meant the afternoon of that day—the interval from about 3 p. m. to sunset—just before the close of the day.

### *Old Testament Statements*

That this is the true interpretation is shown by Levit. XXIII, 27:

"Also on the tenth day of this seventh month there shall be a day of atonement."

The 10th of Tisri is observed as the great day of atonement. Now verse 32 is as follows:

"It shall be unto you a Sabbath of rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath."

This Sabbath was the 10th of Tisri. It would seem, therefore, that the expression by which they referred to the evening with which the 10th day began was the ninth day at even. By analogy the words "On the 14th day of the month at even," would mean the evening at the close of the 14th day.

Again Exodus XII, 18 reads: "In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even."

Now, if in this verse it were meant the even with which the one and twentieth day began, that reading would exclude the whole of that day. Such a result would be directly contrary to Levit. XXIII, 6, in terms of which the feast of unleavened bread began on the 15th and continued seven days, thus including the 21st. Moreover, Josephus expressly states that the second day of unleavened bread was the 16th day of the month.

### *What the Four Gospels State*

VI. The day of the Crucifixion is stated by all the four Gospels to have been the preparation, Friday, the day before the Jewish Sabbath. It is true that St. John calls it "the preparation of the Passover." Some commentators have supposed that that expression means a day precedent or preparatory to the Passover. But there is no trace of such a day in the Jewish ritual. The preparation of the Passover was simply a familiar description of the particular Friday which chanced to fall at the celebration of the Passover, pretty much as we speak of "Easter Monday." Each of the synoptic Gospels speaks simply of the preparation of the Sabbath. Moreover there can hardly be any doubt that the day following was a Sabbath, and that the next day, being the third according to the ancient inclusive reckoning, was the first day of the following week. There can therefore be no reasonable doubt that the Crucifixion took place on a Friday.

### *Differing Views on the Passover*

Great difficulty has been found in the statement in John XVIII, 28:

"Then led they Jesus from Caiaphas unto the hall of Judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover."

This verse has led to an immense amount of dispute and discussion. It apparently implies that the High Priests ate the Passover a day later than Jesus and his disciples. Innumerable explanations have been offered, e. g. (a) that the Last Supper was not a Passover, a view which we set aside as quite untenable; (b) that there was at Jerusalem a stricter sect who computed the new moon as at the actual time of conjunction, to which sect Christ adhered, and a popular sect who computed it as at the first visibility of the crescent, to which Caiaphas belonged; (c) that owing to weather conditions there was on that occasion doubt as to the exact day of first visibility—a thing which actually happened so often that special provision was made for it in the Jewish Calendar. This view seems to be more likely.



### *The Date of the Crucifixion*

The difference may have been, to some extent, responsible for the feud between the Quartadecimans, and the Quintadecimans which convulsed the Church in the fourth century, and which possibly arose out of the discrepancy in question, though its entire complexion soon underwent a change.

The difficulty of course may be due to some mere clerical error or obscurity in the Gospel MSS. At any rate it need not detain us, for it cannot be allowed to disturb the clear and consistent evidence of all the other authorities as to the day when Christ ate the Passover and the day on which he died. With these data the question resolves itself into the astronomical problem: To find in which year between 27 and 37 A. D. the first full moon after the vernal equinox fell on Thursday. With this problem the astronomers have wrestled long. Hales, with the astronomical evidence before him, favored 31 A. D. James Ferguson, a very sound and careful astronomer and chronologer, selected 33 A. D. But the bulk of astronomical opinion most strongly favors 30 A. D. In that year it is said a new moon would probably have been visible on the evening of 23rd March. The day we call 24th March would therefore be the 1st of Nisan. The 14th Nisan would be Thursday, 6th April, and the Crucifixion, Friday, 7th April, 30 A. D.

This would make the age of Jesus, assuming he was born in 4 B. C., between 33 and 34 years, which entirely harmonizes with the statement of Luke that at his baptism by John he began to be about 30 years old, supplemented by the generally accepted view that his public ministry thereafter lasted rather over 3 or 3½ years.

### *The Designation of the Christian Era*

Although there seems reason to accept the view that the idea of the Christian Era was first suggested in connection with the readjustment of the Easter cycle by Dionysius in 532 A. D., it was several centuries later before the use of Incarnation datings became at all general. The earliest or one of the earliest to employ them was the Venerable Bede of Jarrow, a man whose influence on the Continent was far greater than is usually supposed, and who employed them in his History of England, written in the first quarter of the

eighth century. It is to him that we owe the actual date of 1 A. D. Assuming that the Nativity took place on the 25th December, 753 A. U. C., he treated the year 754 A. U. C. as 1 A. D. This is the accepted rule, the assumed date of the Nativity being 25th December of the year before 1 A. D., called by chronologers 1 B. C. and by astronomers 0 A. D.

### *The Julian Period*

Amidst the varieties of cycles and eras it occurred to the celebrated Joseph Scaliger to devise a period sufficiently comprehensive to furnish a general standard of reference for one and all of them.

He might have taken the period of 25,868 years, which covers one complete revolution of the equinoctial points.

He proposed, however, what he called the Julian Period (P. J.) of 7980 years.

This figure is the multiple of 19 (the Metonic cycle), 28 (the so-called solar cycle) and 15 (the Indictional cycle).

He found that by carrying each of these cycles back a commencement of each of them would coincide with the year 4713 B. C. This happy coincidence determined him. The 1st January of the year 4713 B. C. he made the beginning of his period which will not be complete until 3267 A. D.

Scaliger's great work, *De Emendatione Temporum*, seems to have been written mainly with the design of introducing this universal period to chronology, and the highest praise has been awarded to the utility of the idea by subsequent chronologers and astronomers. The period was fixed to commence at 1st January, and the rule of the Julian Period thus furnishes us with reason for resisting any proposal to change the date of commencement of the year as an instrument of dating. Few things have more perplexed chronologers and interfered with the simplicity of calendars than the endless variations in the date of commencement of the dating year. This in no way, however, obliges us to employ 1st January as the beginning of the year in reckoning legal or commercial intervals of time or in adjusting the tables of the solar or Metonic cycles.—*Extracts, See 1, p. 128.*

# The Proposed Thirteen Month Calendar

The Author of the Plan Explains Its Provisions

By M. B. Cotsworth,

Director, International Fixed Calendar League

*Editor's Note—Mr. Cotsworth is recognized as the author of the modern movement for a thirteen month calendar. A native of York, England, he began the study of calendar reform while working in the office of the Chief Traffic Manager of the Northeastern Railroad in England. He subsequently wrote several books on calendar reform and has devoted his life to that subject.*



HE purpose of a calendar is to measure and register the passage of days throughout each year; and to arrange in advance what dates shall be sundays, workdays, holidays, etc., for general convenience. Neither the length of the year, nor that of the day of 24 hours can be altered.

Both months and weeks are arbitrarily fixed units for measuring intermediate periods beyond the day. They are not divisions of time indicated by either the sun, moon or stars. Their usefulness and convenience are increased when the month is an exact multiple of the week, and when the year is as exact a multiple of both the week and month as nature permits.

## The Start of Calendar Reform Efforts

For more than half a century several bold minds in different nations have recognized the disadvantages of a multiplicity of Calendars and the serious imperfections of all, including also the inconvenience of the ever-changing dates for the great religious festivals of Easter, the Passover, etc.

Many suggestions have been made to remedy some or all of such faults, and a great impetus was given to the movement in 1922, when a Committee of Enquiry to study and report upon the question was appointed by the League of Nations.

## The League of Nations Committee

The Chairman of the Committee is Professor Eysinga of Leyden, Holland, a member of the League of Nations. The other members of the Committee are: Rev. Father Gianfranceschi, representing the Holy See. Professor Eginitis, representing the Greek, Russian and other Orthodox Churches. Rev. T. E. R. Philips, representing the English Established Church. M. G. Bigourdan of Paris, representing the International Union of Astronomers, and Mr. Willis H. Booth, of New York, representing the International Chamber of Commerce as their Ex-President.

With these, the Rev. D. Adolph Keller of Zurich (Switzerland) is co-operating as the endorsed representative for more than 100 of the great Protestant Church Organizations in all leading Nations.

The Religious members of the Committee as Christian Church Authorities, are uniting in cordial agreement to fix a permanent date for Easter, about the 2nd Sunday in April.

## Many Different Proposals

The attention of many able minds in all leading nations was focused upon the whole subject by a questionnaire sent out by the League of Nations, with the result that about 137 different proposals of every imaginable variety were submitted. These were critically sorted out and analyzed by the Secretariat, who obtained the assistance of the Director of the International Fixed Calendar League for that work.

Authorities upon the subject know that *any change of the calendar will partly break the continuity of some reckonings; inconvenience part of the public for a short time at least, and can only be justified when the new plan carries with it great benefits to all humanity, and future generations.*

## Analysis of Proposed Changes

Guided by this precept, and with the aid of information derived from the tabulation and comparison of the different proposals received, it has become clearly evident:

1st. That early international action should be exerted to improve the calendar.

2nd. That of the many proposals submitted, only two groups would be provided sufficiently valued benefits to make them practicable and acceptable for further consideration. Each in varied form was advocated by several proposers.

For convenience in discussion, and to facilitate easy reference and comparison, the workable plans to be considered are designated:

Plan "A." Our present 12-month calendar.

Plan "B." A proposed 12-month calendar with equal quarter years.

Plan "C." The proposed calendar with 13 equal months, each 4 weeks long.

#### *Calendar Reform Means Simplification*

The answer to the enquires of the Committee clearly indicated that the simplification of the calendar is almost wholly a question of business, industrial, social and home benefits to be thereby conferred on humanity. Astronomers are interested only like other citizens. The religious organizations are chiefly concerned about Easter and the orderly succession of Sundays or Sabbaths.

At the 1925 yearly meeting of the League of Nations Committee of Enquiry, they practically agreed to recommend the fixing of the date for Easter, about the 8th of April. Adoption of that recommendation would also automatically fix all other church festivals contingent upon Easter. That would chiefly interest Christians, who are about 35 per cent of humanity.

#### *Defects in Plan "A"*

The two major Defects in our present calendar are:

1st. That the months are unequal and not multiples of the universal week; and

2nd. The fact that each New Year begins on a day of the week which in common-years is one day and in leap-years 2-days later than the week-day-name for January 1 of the preceding year.

This initial yearly change of day-names causes all other days in the following year to be altered; necessitates new calendars annually; causes difficulties in business and family accounting; and complicates calendar references, appointments, etc.

That 2nd defect is caused by the practice we needlessly follow every year, of invariably giving a week-day-name to each year's last day, (December 31st, herein named the "Year-Day,") and likewise each leap-year giving an unnecessary week-day-name to "Leap-Day;" also by the fact that the day-names for the first and the 365 days in ordinary years always bear the same week-day-name.

#### *Year-Day and Leap-Day Remedy*

The simple remedy for this confusing Defect is, to stop the practice of giving week-day names to "Year-Day" and "Leap-Day," which could best be known only by those distinctive names. We propose that those days be established as extra International-Sabbath days of rest and worship. Such a setp, by its ultimate effects, would not only stabilize the calendar, but also help to extend the growing desire for peace and brotherhood among all nations.

#### *Description of Plans "B" and "C"*

For obvious reasons, no description of the present calendar as Plan "A" is needed; although in Fig. 2 we present its essential features for ready comparison with the other two plans on a truly comparative basis.

We know that the length of the day and the year are inexorably fixed by natural laws; and that humanity will neither tolerate any change in the length of the 7-day week; nor give up the use of some form of month, which should be standardized for universal convenience.

Therefore, simplifications of the calendar which must be beneficial to be acceptable are limited to re-dividing the 52 whole weeks which should be in every year, into more con-

venient groups of weeks in the months and quarters of the year.

#### *Plans in Group "B"*

These comprise all proposals which are essentially for a year of 12 months of unequal length, each composed of 41 weeks, plus 2-days ending each of 2-months, followed by every 3rd month ending with 3 days beyond 4-weeks.

The 12-month proposals are nearly all designed to begin each year with New-Year-Day as January "O" preceding January 1st. They all would divide the year into 4-quarters of 3-months each, containing 13 weeks. In common years one such quarter, and in leap-years 2-quarters, would have months with 30, 31 and 31-days; the other 3-quarters would consist of 30, 30 and 31 day-months in ordinary years.

#### *The "Zero-Day"*

To scientists as well as the general public, that part of plan "B" to call the first day of the year a "zero-day" and number the succeeding days 1, 2, 3, etc. seems a very unscientific and undesirable proposal. It would be like calling the first and last inch on a yard-measure 0 and 35, instead of 1 and 36. In a similar way this proposal would justify calling the first and last months of a 12-month year 0 and 11. The symbol zero (0) in all scientific measurements stands for something smaller than anything we can measure. A whole day cannot be designated as (0).

#### *Plans in Group "C"*

Specifically these would divide the year into 13 equal-months, each composed invariably of four full weeks, and therefore 28 days repeating each day-named on the same 28-dates in every month alike. The last 13 days of the present month of June, together with the first 15 days of July, would be combined to make up the new-inconveniences its use incessantly imposes upon humanity, can explain how any one can even temporarily advocate its perpetuation, or that of any other 12-month calendar with like inherent defects.

On the other hand, only lack of intimate acquaintance with the useful simplicity and great practical benefits that will be conferred upon all civilized people, by the adoption of the much easier and more convenient 13-equal-month calendar, will cause any one to oppose its introduction.

#### *Movement Began Forty Years Ago*

Plan "B," as a reform, was first proposed about 40 years ago. Changing the various calendars used by humanity at that time was a vastly more difficult reform to make effective than it is to-day. Then the great masses of humanity knew very little of the merits of the practical affairs affected by calendar-reform; were wrongly accustomed to think that the lengths of the months were fixed as, or by, the motions of the sun, moon or stars. General international cooperation on a world-scale was almost unknown.

Plan "B" then found some favor in the minds of several astronomers and a few frank thinkers, because its proposed changes from the old 12-month system were so slight and inconsequential that its introduction was expected to arouse little or no public antagonism. But they were inevitably disappointed when the great railway, commercial and scientific authorities, who had then welcomed the adoption of Standard Time, would not endorse the inadequate Plan "B."

The situation is very different to-day. A large part of the public have become practically acquainted with the serious defects of the old calendar, and they appreciate the superior merits of the 13-month Plan (C).—*Extracts, see 2, p. 128.*

# The League of Nations and the Calendar

## How the Problem Reached the League



OME years ago the League of Nations was called upon to deal with the reform of the calendar—an eminently international problem which had arisen long before the creation of the League.

The calendar is not an unalterable institution. In the course of the ages it has undergone numerous changes. The Gregorian Calendar which it is proposed to reform only dates from the 16th century (1582). It was adopted by Germany and the Netherlands at the end of the 17th century, by Protestant Switzerland in 1701, by England in 1752, and by Sweden in the following year.

Bulgaria, Greece, Roumania, the Kingdom of the Serbs, Croats and Slovenes and Russia did not give up the Julian Calendar until after the war of 1914-18.

The Gregorian Calendar has only been applied in Turkey since 1927.

### Recent International Conferences

We give below, in addition to a brief summary of international action in favor of the reform of the calendar prior to the foundation of the League, an outline of the circumstances in which the League came to study the problem, of the methods it has adopted and of the conclusions it has reached.

Confining ourselves to recent movements of opinion, we find that, between 1900 and 1914, there were no fewer than four Congresses which dealt with the reform of the calendar. The first, in 1900, was the Eisenach Evangelical Conference; in 1910 came the London Congress of the Permanent International Committee of Chambers of Commerce and commercial and industrial associations; in 1914 the Paris Conference of the same Association, which asked the Swiss Government to convene an international conference; and in the same year the Liège Congress, held on the initiative of the Industrial Bourse of Liège, and attended by religious, scientific, commercial and industrial authorities. The work was resumed after the war. In 1919, the Congress of the International Astronomical Union formed a special commission to study the question under the chairmanship of Cardinal Mercier. In 1921 there was a meeting of the Congress of the International Chamber of Commerce in London, and in 1922 a fresh Congress of the International Astronomical Union.

### The League Studies the Problem

Such was the position when the Committee on Communications and Transit undertook to study this problem on the proposal of one of its members—M. van Eysinga (Netherlands). It considered that an examination of the reforms which might be introduced into the Gregorian Calendar could not fail to be of importance to economic life and international trade if it resulted in a more uniform and rational measurement of time.

The Committee applied to this question the methods of information (consultations and enquiries) which the League adopts for the examination of all international questions.

In the course of a preliminary examination, the Committee found that, from the strictly dogmatic point of view, the consideration of the reform of the calendar did not encounter difficulties which could in advance be regarded as insuperable. It was nevertheless unanimously of opinion that no reform of the calendar was practicable without an agreement between the various supreme religious authorities concerned.

It therefore appointed a Special Committee, which it instructed not to consider any changes in existing traditions unless these changes were definitely demanded by public opinion and constituted undoubted improvements in public life and economic relations. This Committee consisted of members of the Committee on Communications and Transit, of experts and of representatives of the supreme religious authorities.

### The Special Committee

This Special Committee decided upon a general enquiry which was addressed simultaneously to Governments, religious authorities and the principal international associations (Chambers of Commerce, Railway Union, Universal Postal Union, International Labour Office, International Co-operative Alliance, trade unions, teachers' associations, tourists' associations, women's associations, etc.).

Considerable material was thus collected, and 185 reform schemes from the most varied sources and countries were sent to the Special Committee.

The Committee was then able to define the scope of the problems before it and laid down the fundamental principles of three main groups of reforms, taking into account both the intrinsic merits of the reform schemes and the possibility of their being accepted by public opinion. The first group confines itself to a relative equalization of quarters, each quarter consisting of two months of 30 days and one month of 31 days, while one of the quarters would have an additional day. The second and third groups involve the introduction of a blank day (two days in leap years) and establish a perpetual calendar.

### Views of The Committee

The Committee did not decide in favour of any one group to the exclusion of the others. It took the view that the question of the reform of the calendar was not the abstract problem of the theoretical advantages of any given scheme, but one dependent on possibilities of practical application, the demands of public opinion and the stage reached in its development. The Committee nevertheless considered that, although there were powerful propaganda movements in favour of the reform of the calendar, it must be admitted that public opinion was not prepared either to accept or to demand an immediate reform in a given direction.



It concluded that the circles concerned in each country must pursue these studies in liaison with the League, which would be in a position to consider what steps could be taken with a view to international agreement when the time came, *i. e.*, when it considered that the requisite conditions for such agreements existed in each country.

The Committee on Communications and Transits, to which the Special Committee addressed its report, recommended the creation of national committees to pursue the necessary studies.

### *Interest Growing*

Since the Special Committee sent in its conclusions, interest in calendar reform seems to have grown in the various countries. In the United States, for example, newspapers

and reviews devote numerous articles to this question and a national committee has been formed which includes leading members of American Society and is presided over by Mr. George Eastman. A national committee has also been formed in Hungary, and the constitution of others is announced.

The special circulars reproduced in the following chapters were primarily intended for members of the Committee on Communications and Transit of the League of Nations and for administrations and organizations interested in the formation of national committees for the reform of the calendar. The first circular contains a statement of the drawbacks of the present Gregorian Calendar and of the proposed reforms, together with suggestions regarding the creation and rôle of national committees. The second circular contains information regarding recent international action and the constitution of national committees.

### *Report of the Special Committee*



THE following summary information with regard to the main points in the problem of simplifying the Gregorian Calendar are communicated to the Advisory and Technical Committee for Communications and Transit and to the administrations and organizations concerned in the formation of national committees for the reform of the calendar. The creation of these committees was requested by the Advisory and Technical Committee and approved by the Assembly of the League of Nations. This information refers exclusively to the general question of calendar simplification and the establishment of a perpetual calendar. No mention is made of the question of stabilizing Easter, since sufficient documentation on this subject has already been provided to enable the authorities concerned to take any decision they may consider useful, without the necessity for further examination of the question in each individual case through the intermediary of national committees.

In its General Report (printed document A.33.1926. VIII), the Special Committee drew attention to the following defects:

#### *A. Inequality in the Length of the Divisions of the Year.*

The divisions of the year, the months, quarters and half-years, are of unequal length. The months contain from 28 to 31 days. As a result, the number of days in the quarters are respectively 90 (91 in a leap year), 91, 92 and 92. The first half-year therefore contains two or three days less than the second. Another result is the unequal number of weeks included in the quarters and half-years.

The unequal length of months, quarters and half-years is a cause of confusion and uncertainty in economic relations, in the arrangement of all statistics, accounts, commercial and transport figures, etc.

The fact that the months contain 28, 29, 30 or 31 days is responsible for the fact that all calculations of salaries, interest, insurance, pensions, leases and rent which are fixed on a monthly, quarterly or half-yearly basis are inaccurate and do not correspond with a twelfth, a quarter or a half of the year. In order to make daily calculations in current accounts with comparative certainty and speed, banks are obliged to make constant use of special tables. Moreover, in most of the countries of Europe, the unequal length of the months has led financial concerns to calculate deposit and current accounts on the basis of a year of twelve months

of 30 days, or a year of 360 days, whereas in the discounting of bills the year is still reckoned at its exact number of days. Finally, the quarters and half-years do not contain an exact number of weeks.

#### *B. Want of Fixity in the Calendar.*

The calendar is not fixed: it changes each year; the year, in fact, consists of 52 weeks plus one or two days. Thus, if the first day of the year is a Sunday, in the following year it is a Monday (or even a Tuesday in the case of a leap year). Were it not for the extra day of leap year, the calendar would only have seven different alternatives corresponding to the seven days of the week on which the year can begin; owing, however, to the extra day of the leap year, the exact reproduction of the calendar of any year only takes place once every 28 years. Thus, the day of the month falls each year on a different day of the week from the one on which it fell the previous year. In consequence:

(a) The dates of periodical events can never be fixed with precision. Such a date can, in fact, only be determined in two ways: either by the day of the month (August 15th, for example) or by the day of the week in the month (the third Tuesday in October). With the present Gregorian Calendar, this double method is not precise, for, if the day of the month is fixed for periodical events, this day may sometimes fall on a Sunday or general holiday.

Each year, therefore, the authorities have to make a special decision, as, for instance, for the meeting of a tribunal, the convocation of Parliament, the dates of holidays, fairs, markets, administrative assemblies, the fixing of "summer-time," etc.

On the other hand, if a special day (the first Monday in the month, for example) is fixed for these events, other difficulties arise, as the date corresponding to this day varies continually from month to month and from year to year.

If the calendar were fixed, the dates of these events could be fixed once and for all. They would fall on the same dates as well as on the same days of the week.

(b) The position of the weeks in the quarters varies each year, that is to say, the weeks overlap the divisions of a year in a different way each time, and complications accordingly arise in the reckoning of accounts, statistics, etc.

(c) The 1st, 15th and 30th of a month are sometimes

Sundays. When the 1st of a month falls on a Sunday, it is not possible to revise and verify immediately all the work of the previous months and quarters and to establish without delay the various comparisons which are essential from a business point of view. This is a serious disadvantage in respect of accounts and statistics. The 15th and 30th of the month are very important dates as regards the falling due and the payment of rents. When these dates are Sundays, the payments must be postponed or advanced.

(d) Finally—and this is perhaps the greatest drawback from a statistical and commercial point—since the various days of the week are not of the same value as regards the volume of trade, and the years and the months do not from year to year include the same number of individual weekdays, there can be no genuine statistical comparison between one year and another, while the various subdivisions of the year itself—the half-years, quarters and months—are likewise incapable of comparison.

### Pros and Cons of Proposed Changes

#### Second Group (13 months of 28 days).

##### Advantages.

1. The months all have the same number of days.
2. The periods for which salaries are calculated exactly correspond to the periods of expenditure.
3. The fact that the months are all of the same length has great advantages from the point of view of monthly statistics.
4. Each month contains the same whole number of weeks.

##### Disadvantages.

1. The figure 13 is not divisible by 2, 3, 4 or 6.
2. The quarters of the year of equal length do not contain a whole number of months.
3. The introduction of a year of 13 months implies a considerable change in customs which have been established for many thousands of years.
4. In general, a greater number of corrections would be required in drawing up statistics than with the 12-month system.

#### Third Group (12 months: 8 months of 30 days and 4 months of 31 days).

##### Advantages.

1. Half-years and quarters have a full number of months and weeks.
2. Every month can contain the same number of working days.

##### Disadvantages.

1. The months are not of the same length.
2. The months do not contain a complete number of weeks.
3. The dates do not fall on the same day of the week in each month.
4. The comparison of future dates with past dates and the comparison of future statistics with past statistics is less complicated than in the 13-month group, but more complicated than in the group which merely regularises the quarters.

### An International Conference Recommended

The 13-month system would seem to be of greater utility from the point of view of statistics and commerce if the month, rather than the quarter, is to be taken as the unit of economic life. The 12-month system would be preferable in the other contingency. The preliminary enquiry among the various Governments and commercial organisations has shown that they are more favourable to the 12-month system, which would cause less disturbance to established customs; but an increasing number of commercial organisations seem to favour the 13-month system, which is already employed on a fairly extensive scale as an auxiliary calendar.

#### III. Establishment and Work of National Committees.

In order to be able to follow the views of the public and to take into consideration the extent to which public opinion has been educated on this subject, both as concerns the defects of the present calendar and the principles of the various reform schemes, the Special Committee provided for the establishment of national committees of enquiry.

#### II. Schemes for Calendar Reform.

The Committee eliminated reform schemes which modified the beginning or length of the year or divided the year into months of considerably different length. It decided to confine itself to three main reform groups.

The first group merely proposes to render the various quarters more or less equal, each quarter consisting of two months of 30 days and one month of 31 days, while one quarter contains an additional day. There is no blank day (outside the week). But, though certain calculations would be simplified in this way and though the levelling-up of quarters would be of advantage from the point of view of quarterly statistics, the calendar thus established would still, like the present calendar, be variable.

The second and third groups involve the introduction of a blank day (two blank days in leap years) and establish a perpetual calendar. Leaving aside all religious questions, the two schemes possess the following individual advantages and disadvantages:

#### 1. Resolutions of the Advisory and Technical Committee for Communications and Transit relating to the Establishment of National Committees.

The League of Nations Committee for Communications and Transit adopted the following resolution on July 17th, 1926:

"The Advisory and Technical Committee, having taken note of the report of the Special Committee of Enquiry into the Reform of the Calendar, is of opinion that it appears from the facts ascertained by that Committee, as regards the general reform of the calendar, that a methodical examination of the question by public opinion in the various countries on the basis of the work of documentation and simplification already carried out is an essential condition for the realisation of any reform, and that this work would be facilitated by the institution of national organizations to study the question, which should include representatives of the principal interests involved.

*"It requests the Chairman of the Transit Committee to take such measures as may appear advisable in order to ensure the further development of the work in question."*

The Assembly of the League of Nations, in a resolution adopted on September 25th, 1926, "associate itself with the findings and suggestions made by the Advisory and Technical Committee."

The Advisory and Technical Committee, for its part adopted the following resolution on August 20th, 1927:

"The Advisory and Technical Committee for Communications and Transit decides to request the Secretary-General of the League of Nations to invite all the administrations and organizations concerned to give the Committee all information of value to it on any action taken on the suggestions contained in the report of the Committee of Enquiry into the Reform of the Calendar, and more particularly on the proposal for the establishment of national committees of enquiry to study this reform."

This resolution was communicated to the various Governments by the Secretary-General of the League on September 30th, 1927.

## 2. The Constitution and Work of the National Committees.

It is for each Government to select the most appropriate method for constituting its national committee of enquiry. Each committee should be truly representative of the chief interests involved, particularly the various economic and social interests which may be affected by the disadvantages

of the present calendar. These committees are intended to serve as a means for gauging any development of public opinion in favor of reform, rather than as machinery for perfecting the details of any particular scheme.

The formation of a national committee in a country would therefore in no way imply that this country was in principle in favor of calendar reform, since the Committee's object is to discover whether, and in what form, public opinion in each country, holds calendar reform to be desirable and possible.

The reports of the national committees, even of those formed at the instance of a Government, and even though they are subsequently transmitted to the League of Nations by that Government, will only constitute a source of information to assist the organs of the League in deciding whether subsequent international action—such as the convening of an international conference—is possible. They will not bind the Governments concerned even if experts from the various competent Government departments take part in the work.

## 3. Co-ordination of the Work of the Various National Committees.

It would be desirable for the Secretariat of the League to be notified of the constitution of each national committee as soon as it is formed, in order that the Secretariat may be in a position to communicate to it all useful information, and to organize, as between the various national committees, such exchanges of documents and views acquired by experience as may be necessary.

## Action by Various International Organizations

### Resolution of the Pan-American Conference, Havana.



IN February 18th, 1928, the Pan-American Conference adopted the following resolution:

"The sixth International Conference of American States resolves: To recommend to the countries of the Pan-American Union that there be appointed in each of them a national committee to consider the proposed simplification of the calendar and to make such preparation as may be necessary for the participation of those countries in an international conference which is to examine the best method of reform."

### International Labor Conference.

The Conference of the International Labor Organization, which met at Geneva in June, 1928, adopted the following resolution:

"In view of the interest which the question of calendar reform has for the workers, through its connection with the question of improving labor and industrial statistics, stabilising employment and regularizing holidays; and

"In view of the request of the Secretariat of the League of Nations to the effect that the International Labor Office should communicate from time to time to the Advisory Committee for Communications and Transit any information it might obtain as to the opinion among workers on the matter:

"Expresses the hope that, in giving effect to the request

of the Secretariat of the League of Nations and in accordance with the instructions of the Governing Body, the Office will proceed to a very full consultation of the Trades Union Organizations in the different countries."

### International Federation of League of Nations Societies.

Apart from this official international action, the International Federation of League of Nations Societies adopted, in July, 1928, the following resolution:

"The twelfth Plenary Congress,

"Considering that the existing calendar is a source of trouble in commercial, industrial, scientific, educational and religious quarters and involves serious loss of time and money:

"Considering that the adoption of a simple practical calendar would be of indisputable moral and material advantage to future generations;

"Invites League of Nations Societies to urge the Governments of their respective countries to take immediate steps to expedite the convening by the League of Nations of an international conference entrusted with proposing specific measures for the reform of the calendar."

### Assembly of the League of Nations.

On September 24th, 1928, the Assembly of the League of Nations adopted the following resolution, taken from the report on the work of the Organization for Communications and Transit:



"In conclusions with which the Assembly associated itself, the Advisory and Technical Committee asked that national committees for the reform of the calendar competent to study the report drawn up by the Committee and to outline the state of national opinion on this subject should be formed in as many countries as possible. The question to which this enquiry related was that of the general reform of the calendar, independently of the fixing of the date of Easter, regarding which more definite conclusions had already been adopted by the Transit Committee. Since the last ordinary session of the Assembly, strong current of opinion has made itself felt in certain countries in favor of a detailed study of this question of the reform of the calendar. Special attention has been given to it by commercial and industrial circles. National committees are in process of formation. The National Committee of the United States of America has already been formed and consists of highly representative persons."

*Formation of a National Committee of Enquiry in Hungary.*

On May 31st, 1928, the Hungarian Government informed

the Secretary-General of the League that it had already taken steps to set up a suitable body which would make it possible for those interested in this question in Hungary to prepare public opinion on the subject.

*Constitution of the National Committee for the United States of America.*

On receipt of the circular letter from the Secretary-General of the League of Nations, dated September 30th, 1927, the Government of the United States of America took steps to constitute the American National Committee. This Committee has now been formed, with Mr. George Eastman as its President.

The Secretary-General of the Advisory and Technical Committee for Communications and Transit has received from a representative of the President of this Committee, sent to Geneva specially for the purpose, a list of the members of the Committee and of the special Sub-Committees which the Committee has created. The American National Committee has already commenced its work on enquiry. —*Extracts, see 3, p. 128.*

## Representative Porter Explains His Calendar Reform Resolution

By Hon. Stephen G. Porter

*Chairman, House Committee on Foreign Affairs.*



HE question of changing the calendar has reached the stage in which an organized international effort is being made by numerous governments to determine whether public sentiment of the different nations approves it. The United States was the first to organize an unofficial committee under the active leadership of Mr. George Eastman. Most of the Departments of the Federal Government are informally represented in the membership of this committee, which also includes from civil life, besides Mr. Eastman, representatives from finance, commerce, industry, insurance, railways, labor, and the press.

*The American Committee*

The committee was formally organized on July 9, 1928, with Mr. George Eastman as Chairman and Mr. Charles F. Marvin, Chief of the Weather Bureau, as Vice Chairman.

Much informative work has already been accomplished, and a widespread and growing sentiment strongly in favor of calendar simplification is found throughout the nation.

A calendar is a device instituted by man to enable him to count and register the passage of time in units of days, weeks, months and years. Clocks and watches measure the passage of time in seconds, minutes, and hours, but the calendar is necessary to tally time in the large units.

*Problems Involved the Calendar Changing*

The length of the day and of the solar year are fixed

beyond any human control by astronomical conditions, and the problem of the calendar is, first, to arrange the units of days, weeks and months so as to conveniently meet all the civil, industrial and religious needs of humanity; and second, by means of a proper leap year rule, to make the long time average length of the calendar year equal as nearly as possible to the length of the solar year.

It is almost everywhere recognized today that the calendar belongs to the people and they can change it whenever good and sufficient reasons for doing so are shown.

*Procedure for the Adoption of a New Calendar*

When the National Committees of the different countries reach their conclusions and if a prevailing desire for calendar improvement is shown, it will then become necessary for an International Conference to be called.

The agreement on Calendar Simplification at this International Conference would probably take the form of a treaty which, when ratified by the different governments, would become the law of each country. This law would take care of conversion of date from the old to the new calendar, maturity contracts, etc.

*An Act of Congress Necessary*

An Act of Congress stating that such a calendar would take effect on a certain date, simultaneously with all other nations and probably two or three years in advance, would



include, as a part of it, an adjustment table and would provide that dates on existing bonds, mortgages, leases, contracts, etc., would be automatically changed to the corresponding dates of the new calendar as determined by the

adjustment table; it would also provide for the prorating of fixed charges—monthly rent payments, for example, would be reduced by the yearly total being divided into 13 instead of 12 parts.

### Provisions of the Porter Resolution

*The Porter Resolution, H. J. Res. 334, was introduced in the House December 5, 1928. It was referred to the Committee on Foreign Affairs. Hearings were held during December, 1928, and January, 1929. No action was taken and the resolution died with the Seventieth Congress. It will be reintroduced in the Seventy-first Congress.*

Whereas at the Pan-American Conference at Habana, plenary session, February 18, 1928, the following resolution was unanimously adopted by the delegates of the twenty-one nations:

"That it be recommended to the countries, members of the Pan-American Union, that they each appoint a national committee with a view to studying the proposal relative to the simplification of the calendar, and that they make the necessary preparation in order to participate in an international conference to determine which is the best method of reform"; and

Whereas the present calendar has three fundamental defects, summarized as follows:

(1) Inequality in the length of the divisions of the year. The divisions of the year, the months, quarters, and half-years, are of unequal length. The months contain from twenty-eight to thirty-one days. As a result, the number of days in the quarters are, respectively, ninety (ninety-one in a leap year), ninety-one, ninety-two, and ninety-two. The first half-year, therefore, contains two or three days less than the second.

(2) Want of fixity in the calendar.

The calendar is not fixed; it changes each year; the year, in fact, consists of fifty-two weeks, plus one or two days. In consequence:

(a) The dates of periodical events can never be fixed with precision.

(b) The position of the weeks in the quarters varies each year; that is to say, the weeks overlap the divisions of a year in a different way each time, and complications accordingly arise in the reckoning of accounts, statistics, and so forth.

(c) The 15th and 30th of the month are very important dates as regards the falling due and the payment of wages and rents. When these dates are Sundays, the payments must be postponed or advanced.

(d) Finally—and this is, perhaps, the greatest drawback from a statistical and commercial point—since the various days of the week are not of the same value as regards the volume of trade, and the years and the months do not from year to year include the same number of individual week days, there can be no genuine statistical comparison between one year and another, while the various subdivisions of the year itself—the half years, quarters, and months—are likewise incapable of comparison.

(3) Special disadvantages of the nonfixity of Easter. The date of Easter varies at present between March 22 and April 25; that is, over a period of thirty-five days, and involves a corresponding displacement of the movable festivals. Numerous disadvantages result, both from a civil and a religious point of view; and whereas the calendar may be simplified so as to remove these undisputed defects and result in the following advantages:

(1) All months have the same number of workdays, Saturdays, and Sundays, and are directly comparable.

(2) Each month has the same number of whole weeks. Fractions of weeks at month ends are eliminated.

(3) The shifting of day names to dates in every succeeding year and month is avoided. The fixing of permanent dates for public meetings, court sessions, educational schedules, and so forth, would be facilitated.

(4) Periods of earning and spending would be coordinated; family and business budgeting would be simplified.

(5) All months would be comparable without any adjustments being necessary for unequal number of days or weeks. Split-week pay rolls would be avoided. A great amount of clerical work would be eliminated and expense saved in the preparation of accounting and statistical reports in business, government, scientific, health, and home affairs.

(6) As there would be thirteen monthly settlements during the year there would be a faster turnover of money; the same business could be handled with less money.

(7) Holidays would always occur on the same week day. (For the interest of both industry and workers it has been advocated that, irrespective of where the anniversary dates fall in the week, the holiday itself be transferred to Monday, as now when it falls on Sunday, the anniversary dates not being changed.)

(8) The simplification of the calendar will permit the ecclesiastical authorities to avoid the shifting dates of Easter by agreeing upon a definite date.

(9) The thirteen-month plan would revise the calendar scientifically, completely, and permanently; and

Whereas with the progress of civilization, certain shortcomings in our present time-measuring instrument, in use for nearly two thousand years, have come to be felt more and more. Its inconveniences are endured by reason of custom and tradition, inherited from generations past, which have fixed its use habitually in our lives. Custom and tradition have heretofore kept discussion of calendar change from becoming effective. But recently the movement toward improving the calendar became strong enough, especially in the United States, to start a serious and official international undertaking to decide the question; and

Whereas the time considered desirable for such a conference is during 1929 for the reason that the nearest convenient year for putting a new calendar into effect is 1933 when January 1 falls on Sunday, and the interval between 1929 and 1933 would be needed to prepare for the change: Therefore be it

*Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the President is respectfully requested to propose, on behalf of the United States, to the nations of the world the calling of an international conference for the simplification of the calendar, or to accept an invitation on behalf of the United States to participate in such a conference upon the proposal of some other nation or group of nations.*

SEC. 2. There is hereby authorized to be appropriated, out of any money in the Treasury not otherwise appropriated, the sum of \$20,000, or so much thereof as may be necessary, to meet the actual and necessary expenses of participation by the United States in such conference.

# Should the Calendar be Changed?

Pro

GEORGE EASTMAN  
*Eastman Kodak Company*



THE possibilities of an international fixed calendar which would divide the year into thirteen months of twenty-eight days, each comprising four complete weeks, beginning on Sunday and ending on Saturday, first came to my attention in 1924. Since then my interest has increased day by day as I have observed this movement gather momentum throughout the world, and it seems to me now that it is merely a question of time until all nations meet in conference to agree upon a change. There is no doubt in my mind of ultimate success, because the world moves inevitably toward the practical. When the public understands the many conveniences of a thirteen-month year and when business in general realizes the necessity for a more serviceable calendar than we have today, all governments, religious organizations, businesses, educational institutions and professions will welcome an international congress such as President Arthur called in Washington, D. C., in 1884, when standard time was officially adopted.

As the progress of the world is determined by the progress of business, it is essential that the business minds here and abroad comprehend the advantages of the plan proposed by Mr. Moses B. Cotsworth, who is today the recognized international authority on the history of calendar making and the relationship of the calendar to the peace and prosperity of mankind.

Generally speaking, there are two kinds of business in this country and in other parts of the world—namely, the large business organizations and small individual stores and family units. I think the busiest man I know is the corner grocer. He is always busy. Of course the best thing for all of us to do is to keep busy, but living and working as we do today we need more time for recreation and reflection. I do not mean by this statement that the drudgery of work can be eliminated. There is a great deal of business that is drudgery. We must face that and not delude ourselves with the idea that work can be made play. The only antidote to drudgery is play, but the proper time for play is in our leisure hours.

By working seriously and effectively in our work hours much can be done to enable us to make the most out of our leisure hours. What we do in our working hours determines what we have in the world. What we do in our play hours determines what we are. There is a mighty lot of drudgery in the home as well as in the factory or store, so I believe that whatever can be done to increase our leisure hours will enable us to make more of them, if, at the same time, our work hours can also be made more productive. This has always been one of my main ideas about business, and Mr. Cotsworth's plan fits into this scheme of life perfectly.

Today nearly every family has an automobile. Parks are spreading all over the country. New highways are being built, and more highways will be built as the number and

*Continued on next page*

Con

HON. SOL BLOOM  
*U. S. Representative, New York, Democrat*



O have any value a calendar must possess, above all things, the virtue of continuity. The calendar which for whatever reason, omits an occasional day or two, obviously is worthless for the prime purpose for which a calendar is devised—as a means of reckoning time accurately.

True, the omitted day is not literally lost. The sun rises and sets. The hours pass. We live that period. Yet if the calendar disregards it, is a lost day in so far as that calendar is concerned. The very fact that such a day has been, and that we have failed to count it, throw all our chronological calculations, past and future, into confusion. The third day from any given event is the third day, even though we refuse to recognize the intervening day, and call the third day the second. Just so with every succeeding day.

All of which might seem like a superfluous line of argument, were it not for the fact that a new calendar is offered to us—indeed, it is proposed to force it upon us by worldwide legislative enactment—which would create precisely the situation suggested above. It is a proposal, too, in terms not lacking in a certain plausibility, at first glance. On closer examination, I believe that its inherent inconsistency speaks for itself. Incidentally, the possibility of its Constitutional adoption is more than doubtful, at least in the United States, without amendment of our fundamental law.

However, the most apparent of the difficulties the proposed new system of chronological reckoning must involve, is in its application to our everyday affairs. If, for example, we live through a week of time—Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday—and on Saturday night raise the question, "What day will to-morrow be?" the natural answer is, "Sunday," and it will be very difficult to convince most of us that "to-morrow" is a "zero day," and that Monday is Sunday. In fact, it does not strain the imagination to assume that great numbers of devout observers of Sunday will refuse absolutely to be convinced—they will continue to observe as a rest day the same day that they have been taught to regard as sacred, from the dawn of the Christian era, and to treat Monday as Monday and the rest of the days of the week as they always have treated them, since memory of man runneth not to the contrary.

Supporting legislation back of the rearrangement—or disarrangement—of the calendar, in all probability simply will add to the situation's difficulties, by giving official sanction to a chronological change of such character as to render Western civilization's day of worship a variable date, drifting ever backward through the calendar week as the years lapse—and why? Why, as a matter of commercial convenience, or hoped-for convenience.

The Jews and all Christain peoples have kept the recurrence of their days of worship in the cycles of the week. If this proposed blank day calendar were to be accepted, the holy day would lose its historical meaning and the week would become instead of a cycle of time simply a fraction or one fourth of an arbitrary 28-day month.

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## Pro

GEORGE EASTMAN—Continued

use of motor cars continue to increase. In one day it is difficult for a man and his family to go very far away from home. In two days, or two and one-half days, he can travel quite a distance, and not only see more of the world but understand some of the problems and conditions which exist outside of his own home and work.

I do not agree with those who say that we must get everything standardized before we can enjoy life. We can only standardize those things which are important in work and research. Intellectual enjoyment and the pleasures of reflection cannot be standardized. Under his plan for calendar simplification, Mr. Cotsworth proposes to standardize the universally important unit of the month and locate four complete weeks in each month. Monday would become the recognized day for the national holidays we now observe.

If this is done, the corner grocer and his family, the worker and his family, or the business and professional man and his family, will have two rest days together. And, besides, business will be served immeasurably, because the week will not be broken by any holidays, falling the middle of the week. If we add to the increased pleasure which the bunching of our leisure hours will give to the greatest number of our citizens, the special value which the regular two-and-one-half-day holidays—counting Saturday afternoon—will be to the automotive, oil and rubber industries, to the railroad and other transportation companies, the simplified calendar will bring assets of incalculable value. Or if we assume that our citizens will utilize this time for other forms of reaction or reflections, may we not believe that the whole religious and social life of the nation will be benefited? Nothing can take the place of reflection in its influence for good.

In contrast to this individual viewpoint let us consider what this change would mean to the biggest business in the world—that of the United States Government. I have been impressed, as have all business men, with the service which the Department of Commerce has been performing to furnish the business world with accurate weekly and monthly information on business conditions and trends, both here and abroad. This service has been most valuable in the stability which it has brought to the prosperity of the country. The distribution of sound information is as important to business as the distribution of commodities, but as we progress from year to year we shall need even more exact information. This cannot come completely until the sources of business information of the Department of Commerce are based upon the exactly comparable four-week periods which the Cotsworth plan would establish, and thereby enable the Department of Commerce's most useful Survey of Current Business to give more up-to-date figures and more accurately show the current trend of business.

Export and import statistics will be made more reliable under the thirteen-month calendar, because present months, by their twenty-ninth, thirtieth, and thirty-first days extending beyond four weeks, distort monthly totals seriously. Exports are inflated about 10 per cent when the fifth Saturday comes in, because ships loaded on Thursdays, Fridays, and Saturdays, sail on Saturdays. The fifth Saturday in some months may inflate export totals as much as 13 per cent.

Imports, on the other hand, may be inflated by more than 10 per cent when the fifth Monday comes in months, because many ships arrive after the custom house closes on Saturday afternoon, during Sunday and Monday, when all those two-

*Continued on next page*

## Con

HON. SOL BLOOM—Continued

The continuity of the weekly cycle has always been preserved. Please remember that since the time of Christ there has been but one change made in our calendar and that was the change from the Julian to the Gregorian calendar. The change merely affected the months of the year, but never in all history did any change alter the original days of the weekly cycle. Any one who denies this assertion should support the statement by historical data and proof. No such historical basis is to be found anywhere, and any person who asserts that the weekly cycle was ever broken or destroyed by calendar changes can have but one object in view and that is to becloud the issue.

It has remained for big business in this 20th century A.D. to suggest and urge something new under the sun, something which if adopted will revolutionize both secular and religious habits and customs which have prevailed from the time when the memory of men runneth not to the contrary. During all the centuries from the giving of the law at Sinai to the first advent of Christ, not even excepting the period of the 70 years captivity in Babylon, the Jews uninterruptedly observed the seventh day of the week as the Sabbath and thus preserved the weekly cycle intact.

The outstanding feature of the proposed world calendar is that it becomes indirectly, even though not designedly, an attack upon the Sabbath of the Lord by making it most difficult to continue its observance since that involves maintaining the free running week according to the present calendar. To have any value a calendar must possess above all things the virtue of continuity. The calendar which for whatever reason omits an occasional day or two obviously is worthless for the prime purpose for which a calendar is devised as a means of reckoning time accurately. This is known as a commercial country in a commercial age. I strongly question if it is sufficiently commercial to permit the acceptance of a new system so revolutionary in its religious aspects, and unless accepted with practically popular unanimity, even as a supposed commercial improvement, it fails.

The changeability of Easter has long been recognized as an inconvenience, not only from the standpoint of the Christian churches but as a commercial proposition as well. What then shall we say of a wandering Sabbath or a floating Lord's Day, occurring not once in 12 months as in the case of Easter at present but weekly throughout the year.

The calendar reformers aim at the stabilization of a new Sunday under their plan. To create a real day of worship, however, requires more than a law. We may set it down as a foregone conclusion that no mere act of Congress or even an international convention, setting up an artificial Sunday will be accepted by literally minded worshippers here or in any Christian land.

With us Sunday is a day of rest even to those to whom a different day is holy as a matter of creed. Shatter this general recognition by sundering the Christian churches into two great opposing camps on the question of their holy day and how long would a single day continue to be regarded by all the people as a day apart and entitled to special reverence? I think it goes without saying that the large scale observance of dual Sundays would mean almost immediately the general observance of no Sunday at all.

Congress has no right to make laws with respect to religion or the free exercise thereof. What might happen would be similar to an occasion in 1147, when Pope Eugene III reached Paris on a Friday. Inasmuch as Friday was a fast

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## Pro

GEORGE EASTMAN—Continued

and-one-half-day arrivals are accounted as Monday's imports.

Under the simplified calendar, all times for earning and spending will be made equal or multiples of one another. Each individual receiving weekly wages will find it more convenient to meet monthly rent and other bills when the month consist of four weeks of twenty-eight days. Persons receiving monthly pay will have it adjusted to the basis of four weeks; therefore, it is obvious that it will not require as much money in circulation when the month consists of twenty-eight days as when it consists of thirty or thirty-one days. By reducing each month to twenty-eight days, twenty-eight dollars of circulating money will do as efficiently the service for which each thirty dollars or thirty-one dollars is now required. It is estimated that a large sum of money—possibly \$1,000,000,000 of the amount now in circulation—will be automatically released.

In addition to releasing funds in national circulation, business generally will be benefited. It is obvious that in months having five weeks, the fifth weekly pay roll, or one-fifth of the monthly money, would be released, and also one-thirteenth of the difference between the total monthly debit and credit accounts. Bad debts and outstanding accounts would be automatically reduced by nearly 10 per cent. These will aggregate a great sum, which, reduced to the average individual, would mean that a similar proportion of his own funds would be released. Consequently the advantage to the Treasury Department of releasing a large sum from the permanent monthly circulation will be similar, on a smaller scale, of course, in individual accounts.

In this connection I might answer an inquiry which has been made by several investors who wish to know whether it would be necessary to change the dates on existing mortgages, contracts, bonds, securities, and so on. It would not be necessary, because an adjustment table would be incorporated in the Act of Congress and this would automatically change the dates to corresponding dates under the new calendar without changing the documents themselves.

The variation in the lengths of the months causes much difficulty to business. There is a difference of 11 per cent between the length of February and the length of March. There is even a greater difference between the number of working days, which is the important factor in all business. There is a difference of 19 per cent between the number of working days in February and March, the former having twenty-one and the latter twenty-five. It is expensive to make adjustments for these variations, but unless adjustments are made, monthly comparisons are misleading. Interest calculations are especially complicated by the unequal length of the months.

Since the various days of the week are not of the same value as regards the volume of trade, there can be no accurate monthly comparison between one year and another, since the months do not, from year to year, include the same number of individual week days. This is especially true in those lines of business in which week-end operations are heavy, such as department stores, railroads and newspapers.

Take the example of the corner grocer which I used previously, and we find that the variation in the number of weeks in the month causes confusion not only to him and to other small stores but to those families whose incomes are on a monthly basis and whose expenses are on a weekly basis.

Another illustration which comes home to all of us is the manner in which the date of Easter wanders. It may vary

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## Con

HON. SOL BLOOM—Continued

day, and to enable the populace properly to celebrate his entry into the city, the Pope decreed that Friday was Thursday! Hence a week with two Thursdays.

Aside from the religious difficulty, it is an open question how well the public would be satisfied with a complete dislocation of world chronology of all historical events, with the confusion of all birthdays, anniversaries, independence days and other occasions, past and future, beyond the power of any one but an expert mathematician ever to determine exactly again.

It is very questionable if the Federal Government has the power to commit them to such a revision of their laws as would be necessitated by calendar reform along the lines proposed. In short, the issue pretty clearly becomes constitutional.

Public utilities and other corporations rendering monthly bills would be compelled to read meters and render bills 13 times a year instead of 12, which would add 8 per cent to this very important item of cost.

Monthly magazines would have to be printed 13 times a year instead of 12.

I would like to hear a debate on the subject between Landlord and Tenant, the Landlord taking the affirmative and the Tenant the negative.

Any one who starts out to make a change of the calendar has a job on his hands. And any one who tries to stop making a change has a bigger job.

The statisticians and the large commercial firms, of course, are at liberty to utilize the 13-month year for their own individual purposes, as many hundreds of business concerns have been doing for years past. The fact that a few accountants have come out for the system is also meaningless since a knowledge of bookkeeping does not, per se presume possession of the logical faculty.

It would be necessary to change every book, every encyclopedia, every book of record, and all historical books in the world, the cost of which would run into hundreds of millions of dollars.

Rent days would come 13 times a year, which would mean an added expense to the poor. There would be 13 collections instead of twelve, with the expense of sending out 13 bills and statements. It is impossible to calculate the amount of litigation with reference to the present long term leases and contracts that are in existence at the present time.

George Washington never accepted the change from the old style date to the new style date of his birthday.

The economy in accounts to be had by using a 13 months year can be obtained without disturbing the present run of days in the week.

The world is well adjusted to the present calendar and any fair and full presentation of all the arguments or facts on both sides of the question would overwhelmingly sustain the present calendar.

The number 13 is not divisible by anything. Quarterly and half-quarterly periods would have to begin and end in the middle of months instead of beginning as at present. The month as a statistical unit would simply disappear except where monthly figures alone were desired. The next step would be the disappearance of the month altogether and the use of the weeks alone.

Interest payments would be thrown out of line. For the sake of emphasis, I repeat that rents would have to be refigured. Bills would have to be rendered and paid 13 times a year instead of 12. Salaries would have to be divided

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## Pro

GEORGE EASTMAN—*Continued*

at present between March twenty-second and April twenty-fifth, over a period of thirty-five days. Numerous disadvantages result, both from a religious and a civil point of view. The present calendar causes church years to be of varying length in those churches which base their year from Easter to Easter. Easter often comes in an unseasonable part of the year. There is a further disadvantage due to the fact that in our present calendar, the number of Sundays of the year being practically fixed, services of the liturgy of certain churches which cannot take place before Easter, when Easter is early, have to be postponed or omitted. Practically all Christian churches are agreed that it would be desirable to fix Easter in the middle of April.

The present shifting Easter causes confusion in schools and universities in regulating their semesters. The chief disruption occurs, however, in connection with certain commercial lines of business, such as concerns dealing in textiles and articles of fashion, since Easter has long been looked upon as the beginning of spring fashions. If Easter is early, on account of the cool weather prevailing in the greater part of the Northern Hemisphere, changes in dress are postponed and the clothing and ready-to-wear industries suffer accordingly. Early Easters often cut down the volume of Easter retail trading and sometimes bring unemployment in the clothing, ready-to-wear and shoe industries. If, on the other hand, Easter is late, the textile trade in spring wear may be injured because summer articles are purchased at once.

When we consider that the purpose of the calendar is to measure time, and that one of the most important units of the present calendar—namely, the month—is not uniform, the question naturally arises: "If the calendar ought to be simplified to meet modern conditions how can a change be brought about?"

A few months ago, when I sent personal letters to 1000 business and professional men whose achievements have brought them public recognition, I received more than 600 in reply, 93 per cent of which indorsed the proposals sponsored by the father of the calendar movement. One manufacturer wrote me that his company had been operating under the new calendar since the beginning of 1921.

"We might say," he added, "that to all of us here in this organization the new thirteen-month period calendar is a simplification of our awkward, unnecessary and antiquated calendar, and the new one represents a modern and efficient method of reckoning fitted to modern times and conditions."

I agree so thoroughly with this thought that I believe as modern business becomes larger and more complicated, and as business judgments will have to be based more and more upon the use of statistics to derive exact knowledge, that the time will soon come when the simplified calendar will be an absolute necessity to our business and national life.

The calendar should be universally changed by January 1, 1933, because then the year, month, week, day, hour, minute and second all begin together. That year begins on Sunday and ends on Sunday. That is also the most convenient and logical time for a change from the standpoints of the naval observatories of England, France, Germany, Spain and the United States, which are always at work, years in advance, preparing the exhaustive international statistical data which provide the necessary groundwork for the printed calendar which we hang up in our homes and offices on January first each year.

But to achieve this objective the nations of the world will have to meet in international conference not later than 1929. *Extracts, See 4, p. 128.*

## Con

HON. SOL BLOOM—*Continued*

by 13 instead of 12, and 13 is as unfortunate as a divisor as it is impossible to divide.

As 13 is impossible as a dividend or divisor, confusion, loss and dissatisfaction would be the inevitable result of such a move. The little that might be saved as outlined by the proponents of the plan would be but a drop in the bucket when compared to the increased cost.

The Jewish religionists would unalterably oppose such a change in the calendar because of the dissociation of the first day of the year with any particular day of the week or any particular week.

There is much disagreement on what day is to be fixed for Easter Sunday. The northern nations want a date not before the second Sunday in April. The ones nearer the Equator want it as early in the month or even in March as possible. The cause, of course, lies in climatic conditions.

There are approximately 120,000,000 people in the United States, and I sincerely doubt whether there are as many as a thousand who are seriously desirous of a change in the calendar under which civilization has been working for several centuries.

To be sure, the calendar reforms aim at the stabilization of a new Sunday, under their plan. To create a real day of worship, however, requires more than a law. We may set it down as a foregone conclusion that no mere act of Congress, or even an international convention, setting up an artificial Sunday, will be acceptable to literal-minded religionists, here or in any Christian land. Probably it would be acceptable enough to a considerable element of people who, without implying any reflection upon them, are not so strict in their interpretation of rules of orthodoxy. These doubtless would feel that one day of rest and of worship in seven was satisfactory, without insisting upon any particular place in the week for its observance. But this view of the matter cannot be universal. Unfortunately, this inevitable disagreement would not relieve the confusion, but only add to it.

Let us, for a moment, examine the calendar reformers' plan. Briefly, the proposal is this:

Beginning with 1933, when the first day of January and the first day of the week, Sunday, will coincide, the reformers would initiate a year of thirteen twenty-eight-day months, plus one additional day, to make up the full added quota of 365. This 365th day is to be added at the last of the year—a part of no week and of no month, or it would upset the exact co-ordination of all week days with their invariably corresponding days of the month—a vital principle of the reformers' scheme. A zero day! A lost day!

Into each fourth year (leap year) an additional "skip day" is to be inserted, between June and July—a day, like the annually recurring 365th day of the year, to be ignored in the proposed new calendar's count of days, and yet to be allowed for in point of time, in conformity with the commercially inconvenient but nevertheless unalterable length of the solar year. What follows? Under the new system, day succeeds day in normal sequence up to and including the 364th, but the 365th is a cipher—no day at all in the record of the reformed calendar. This 365th day, in its place at the end of the initial reformed year, is, in fact, Sunday. We may safely assume that all strictly orthodox Christians will observe it accordingly.

To these orthodox folk the following day will be Monday, but it will be Sunday to those who have accepted the "reformed" method as their new rule. Yet they can hardly expect their fellow Christians, who have observed the preced-

*Continued on next page*

## Pro

ROGER W. BABSON

Founder of Babson's Statistical Organization and Chairman  
of the Board of the Babson Institute



LOOK forward to the day when the Cotsworth calendar will be adopted by most nations of the world. My experience plainly points to many real advantages in this fixed thirteen months' calendar plan. It should appeal to almost everybody using statistics for business, financial, and economic problems. There is constant need, for example, for quickly comparing one month with another, and likewise for comparing the same month in different years. At present this latter cannot be readily done because of our faulty calendar. With the new calendar a part of statistical work ought to be fifty per cent more effective. The old saying is that comparisons are odious, and a chief reason for this is the irregularity of our calendar. This is constantly making statistical comparisons laborious, meaningless, or actually misleading. Moreover, remember that thirteen monthly settlements in the year would mean that money spent for rents, salaries and monthly accounts would circulate nine per cent faster than it does now. Several business concerns among my clients are already using a thirteen months' calendar in their own accounting, and they tell me it works well. Both from experience and observation I can see wherein practically all kinds of records will be far more useful and far less costly when kept on the new calendar basis. I favor it heartily.—*Extracts, see p. 5, 128.*

## Pro

E. M. STATLER

President of the Hotels Statler Company, Inc.



O achieve the greatest benefits the Cotsworth International Fixed Calendar should be adopted by governments.

In line with the development of other economic reforms, the first step will have to be taken by cross-sections of the Nation's business represented by basic industries, the first step in this reform being their adoption of the International Calendar.

In order to exert pressure toward universal action, I favor the adoption of the International Calendar by the hotel industry because it would assist us in our efforts toward two fundamental characteristics of successful business—simplification and standardization.

Its adoption would simplify records for and calculations of payrolls, inventories, accounts, all items under the general term of rents, etc. It would simplify all monthly reports. It would regularize the work of the financial department, and therefore simplify their operations.

Its adoption would give us a time standard of great perfection, which would make possible standard-time production and financial series of very great importance to economical operation.—*Extracts, see 5, p. 128.*

## Con

HON. SOL BLOOM—Continued

ing day, to observe a second Sunday with them. The same confusion will prevail throughout the year.

During the ensuing year the official Saturday will be Sunday to the orthodox; the next year Friday; the next Thursday, and so on, with additional complications resulting from the quadrennial mid-year "skip day."

Ultimately the orthodox Sunday will have retrogressed through the week until it and the official Sunday will fall upon the same day, but other dates will have become almost hopelessly jumbled in the meantime, and even this coincidence of the two Sundays,—the legal and the traditional—will continue but a year, when the orthodox holy day's backward movement toward the official week's beginning, will be resumed.

The situation is hard to understand, as described. In practice, it will be abundantly worse. The reformers contend that the uniformity of their plan will be of untold commercial advantage. The business statistician will be enabled to compare his figures for any desired month with the figures for any other month in any other year, in the full certainty that the pair of months are identical in every respect. There will be no danger of a comparison on his part between a current seven-day period, inclusive of but one Sunday, with some past seven-day period which may chance to have included two Sundays. This theory might be sound if the statistician could enforce the adoption of his reformed calendar upon those who, as a matter of religious conviction, may prefer to adhere to the holy day of their fathers—which, however, of course, he cannot do, no matter how effective he may make it in civil law. His records can scarcely be simplified by the addition to his problem of one or two or three weekly "floating Sundays" to be reckoned with.

Aside from the religious difficulty, it is an open question how well the public would be satisfied with the complete dislocation of the world chronology of all historic events—with the confusion of all birth dates, anniversaries, Independence days, and other occasions, past and future, beyond the power of any one but an expert mathematician ever to determine exactly again. Suffice it to say that the experiment was tried in the early days of the French Revolution, largely with the deliberate intent of breaking with the past, and that the reformed calendar of that time survived but a few months, so cumbersome and inconvenient did it prove.

More to the point, as a problem in practical affairs, is the fact that a new interpretation of every outstanding bit of commercial paper and legal document, in which the time element is involved, must accompany the proposed calendar change. This detail is touched on by the reformers decidedly more cavalierly than its importance deserves. A congressional resolution (already pending) requesting the President to take action toward an international conference! The conference itself, under the League of Nations' direction! The adoption of a definite plan and of a date for putting it into effect! Such is the reformers' program.

Also, "legal matters," as perhaps Mr. Eastman overlooks, are matters for the individual forty-eight States. It is exceedingly questionable if the Federal Government has the power to commit the forty-eight States to such a revision of their own laws as would be necessitated by calendar reform along the lines proposed. In short, the issue pretty clearly becomes Constitutional.

It is highly improbable that a mere Congressional rati-

Continued on page 128

### Pro Majority Report

*Calendar Reform Committee, Chamber of Commerce of the U. S.*



OUR Committee believes that, if changes of the kind opposed by the Committee of Enquiry of the League of Nations are eliminated from discussion, attention can be concentrated upon the more fundamental questions. These are three in number, and are:

A. Should the divisions of the year in the present calendar be so changed that there will be great uniformity in length and consequently better comparability?

B. Should the weeks be fixed in their relations to the divisions of the year in which they occur?

C. How should the form for changes be determined?

A. Revision is needed: Your Committee recommends that the divisions of the year in the present calendar should be so changed that there will be greater uniformity in length.

B. The Committee recommends that the weeks should be so changed that there will be greater uniformity in length. They occur that there may be increased comparability between business results in a division of one year and business results in the corresponding division of other years.

C. International Conference Proposed: The members of this Committee have individual preferences respecting these two plans, and a majority favor a plan for thirteen months of 28 days each. But a majority of the Committee believe also that the time is not yet ripe to suggest that the Chamber commit itself to a choice between the two plans. The Committee believes that decisions should now be attempted only upon the question whether or not the present calendar has such serious defects that it should be altered and respecting the method which should be followed in determining any changes. In modern times of vast international commerce, and of rapid and constant communication and travel, uniformity in calendar among the principal nations is the most important consideration.

When the demand for reform in the calendar has reached such volume that action is to be taken, the action therefore should be upon the part of an international conference. Such a conference could take into account considerations of a religious character that may be advanced in some countries and can work out a plan for change to be put into effect at the same time in all countries which have led the International Congress of Chambers of Commerce, which preceded the International Chamber of Commerce, to adopt resolutions as early as 1907 in advocacy of an international conference with respect to the calendar.

The Committee accordingly recommends (1) that the present calendar should be changed, and (2) that the government of the United States should participate in an international conference called to formulate a plan for calendar reform.

### Pro ROBERT DOLLAR

*President of the Dollar Steamship Company*



AM very much in favor of Cotsworth's plan of twenty-eight days in every month. All steamship interests have a great deal to do with the fixing of the week-day sailings of ships. We fix the day, but also have to state the date. By the new plan the sailings could be stated as first or second Saturday of the month, as the dates in every month would be the same. It would materially help in bookkeeping and time calculations.

### Con Minority Report

*Calendar Reform Committee, Chamber of Commerce of the U. S.*



HE urgency toward a change in the Gregorian calendar comes to the Chamber out of a reference by the International Chamber of Commerce, following the interest of the sponsoring committee of the League of Nations. It is one of those propositions which, apparently in no way taxing any one nation at the expense of another, and having no political character which might offend, has had an easy launching. It excites the enthusiasm of individuals with minds given to logical expression, and once launched readily embraces the cordial support of well-meaning people who unthinkingly commit themselves to the perpetration of a nuisance. Most questions passed upon in this body relate to questions of fact, but this is peculiarly one in which its advocates are willing to pronounce themselves, offhand, without, we believe, duty calculating the implications.

Generally speaking, the civilized world does now possess, or is rapidly coming to possess, a calendar enjoying substantial uniformity. The infliction of a new calendar having radical departures from the present, or attempting to improve it, would mean annoyance to millions of people, would bring great discomfiture to great sects which view the present calendar with religious loyalty, and would offer nothing of substantial value to any single business which that business cannot enjoy now, if it will.

The daily use of the calendar vitally concerns the intimate habits and views of vast millions of people in this country. The proposal to agitate a reform in the calendar as presented has no popular backing worth mentioning. It comes to this Chamber with the studied support of but few people. A large group has been circularized and as often happens with catchy ideas, a great many people, many of them of business prominence, are giving this proposal their endorsement without deep thinking. We have not learned that these people are giving else but lip service towards the furtherance of the idea, though apparently a considerable sum of money is being spent to launch it.

With this in mind, we are opposed to the recommendations of the Committee which, we believe, should not at the present time have the encouragement of the Chamber. Furthermore, we are opposed to the last recommendation which would seek to encourage our government taking part in a conference on a subject in which the great body of this country not only have a vital concern, but have, as yet, evinced no deep seated interest. When the people themselves, through their accredited representatives, have been led to take interest in this matter, it may be time for the chamber to bestow its consideration. Popular interest will be our warrant. Certainly there is no great business need for it. We do not believe the subject is a timely one.

However enthusiastic the proponents of the proposed change may seem to be, general business has little interest. Those who wish to use a system of accounting other than that based upon present months are now doing so. Business, as such, should be careful not to intrude upon matters peculiarly of private concern as well as being interwoven with custom of long standing, unless a change is of transcending importance to business itself. The Chamber of Commerce can well avoid taking any step to commit itself in this matter.



## Pro

M. B. FOLSOM

*Assistant to Chairman, Eastman Kodak Co.*

ANY concerns have adopted the 13-period calendar for their records and accounts, and some concerns have used this calendar for over 30 years.

In order to find out the experience of these concerns with this calendar, the advantages and disadvantages which they found, and the methods which they used in overcoming obstacles, a questionnaire was sent to a list of over 60 concerns using this calendar of whom we have record. Complete information was received from these 48 concerns.

Two companies have used this method of handling their accounts and records for over 30 years. These companies are The Western Clock Company, who have used it for 36 years, and Robert H. Foerderer, Inc., who have used it for 30 years. It is interesting to note that the companies who have had the longest experience with the plan are among its most enthusiastic supporters. We have record of no other company introducing the plan until 1911. In the five years, 1911-1916, 10 companies introduced this method; during the five years, 1917-1921, 12 companies; and 1922-1928, 15 companies. The increasing tendency to adopt this calendar during the past 10 years has probably been due to the greater demand made upon the accounting and statistical departments for records for the proper control of the business.

Each ordinary year has one extra day beyond 13 months of 28 days and leap year has two extra days. There are two methods of taking care of these extra days. The first method, which is used by the majority of firms, is the plan of letting these days accumulate and inserting an extra week in the thirteenth period every six or seven years. For instance, if the calendar were adopted this year, the thirteenth period would end on December 29, and the work calendar for 1929 would commence on Sunday, December 30, 1928. Another day will be accumulated in 1929, so that the work calendar for 1930 will commence on December 29, and so on. It will, therefore, be necessary in 1932 to have five weeks in the thirteenth period. This extra week will be necessary every five or six years depending upon whether there are one or two leap years in the period. This means that in the fifth or sixth year the thirteenth period will not be comparable with the other periods, and allowance will have to be made for this in comparative statements. This method has an advantage in that the period would always begin with the same day of the week and always end with the same day of the week. Upon inauguration of the calendar a concern can select any day it chooses for beginning the period.

The great majority of concerns still use the dates of the regular calendar in referring to an individual day, as in dating statements, reports, etc. A few concerns, however, refer to the day as a date within the period. By this method the date on the statement or report shows how many days of the 28-day period have elapsed, which is an advantage in cumulative reports. The disadvantage of this plan is that the regular date has to be used on any reports or letters secular days. God Himself put a difference between the days going outside, and two different series of dates are in use.

This plan is being used now in one of the large kodak plants where, in certain departments, the cumulative reports are watched very closely, and the superintendents thought it would be more convenient to them if a report issued, say, August 25, were dated 14th Day, 9th Period, indicating that at that point production should have reached half of the production for the month. Calendars have been printed on

*Continued on next page*

## Con

SEVENTH DAY ADVENTIST MEMORIAL



Object to the submitted plan for the following reasons:

1. Because, it interferes with the ancient religious customs and traditions of the various religious bodies for the sake of commercial advantage. We are not opposed to calendar changes, provided such changes preserve the ancient and divine arrangement of the fixed days of the week. The weekly cycle ordained by the Creator in the very beginning of time, according to the Biblical record, has never been altered, although changes have been made in the calendar from time to time. The days of the months have been changed to establish the correct length of the year, but never in all history is there a single record to be found (with the exception of France for a short period during its Reign of Terror) where the original week has been changed.

Economy and commercial advantage are important elements in the business life of a nation, but mercenary gain and progress are not the most important considerations that enter into life. The claims of God upon the soul, and the ancient customs and sanctions of religion which were divinely ordained for all time to come, hold a far more sacred sway over the consciences of God's faithful children than any commercial consideration of the highest value can possibly hold whenever the spiritual and temporal come into open conflict. Civil government should never attempt to interfere in the free exercise of the conscience in religious matters, nor should it merely for the sake of facilitating business alter by human legislation religious customs established by divine authority.

2. Because, this commercial calendar, which proposes to drop the 365th day of each year and an extra leap-year day every fourth year out of the general reckoning of time as nameless zero days, and stipulates that they shall be observed as extra holidays and not be reckoned among the days of the week, would not only make Sunday, the first day of the week now observed conscientiously by millions of Christians in honor, as they believe, of the resurrection of Christ, a movable and therefore a farcical memorial, but it would also, if followed, nullify the holy Sabbath of God in heaven, the original seventh day of the week, which He commandeth to be observed forever in honor of His creative and redemptive power. The proposed calendar makes no difference between the holy and the profane, between the sacred and the common days of the week, and thus robs God of His rightful authority to make and set apart holy days as distinct from secular days. God Himself put a difference between the days of the week upon which secular labor and business might be transacted, and the seventh day of the week which He hallowed, sanctified and blessed. The divine law says, "The Lord blessed the seventh day." God's blessing on that specific day made it entirely different from the other days of the week, and the obligation to observe the seventh day of the week as holy time was strictly enforced by divine commandment, and God has never delegated to any human authority the prerogative to change His divine institutions.

While the children of Israel wandered in the wilderness, God performed a threefold miracle on every seventh day of the week for a period of forty years, to teach His children that He Himself made a difference between the secular days of the week and the holy Sabbath which was to be commemorated forever as the memorial of His created works. What God has so significantly set apart as "holy" should not be lightly esteemed by man as a thing of naught.

3. Because, the proposed calendar as set forth in the

*Continued on next page*



## Pro

## M. B. FOLSOM—Continued

both bases. All the other plants are using the dates of the regular calendar. At the end of this year we decide which is the better method. I might say that some confusion has developed in the plant using the period dates, because the general offices and the manager's office use the regular calendar dates.

In most cases it would probably be advisable to use the dates of the regular calendar rather than the period date.

Practically every concern answering the questionnaire stated that their books were closed at the end of the period rather than at the end of the month. This, of course, is necessary in order to obtain the full advantage of the plan. There were exceptions in the case of the accounts receivable.

In the 13-period calendar the quarter consists of three periods plus one week, the half-year consists of six periods plus two weeks, and three-quarters consists of nine periods and three weeks. This is one of the chief objections which has been raised against the use of a 13-period calendar. Over half of the companies who replied to this question stated that they had done away with quarterly closings and reports entirely, finding them unnecessary. The general practice among these concerns is to issue cumulative reports by periods, having a report, say, of the second period, the third period, the first four periods, etc., getting comparisons with the corresponding periods of different years. If it is necessary to compare the first three periods with the second three periods, this can be done easily, whether this length of time exactly corresponds with the quarters under the regular calendar or not.

Of the concerns reporting 13 pay weekly or bi-weekly. Of those paying monthly 21 pay the salaried employees 13 times a year, and five pay them according to the regular calendar. Little difficulty has been experienced in putting these employees on the 13-period basis, and in many cases the employees were glad to have their pay 13 times a year instead of 12.

In answer to the question, "Did you experience any difficulty in introducing the calendar?" 36 companies replied "No." Two companies replied "Little if any." Two companies stated that there was slight resistance within the organization owing to the change in a long-established custom, but this was soon overcome and the people who objected were soon convinced of the advantages. One company did state that they had difficulty and were still having difficulty due primarily to the nature of the business. Another company stated that they had tried to use the period basis in sending out statements to the trade but that this had to be given up. The Eastman Kodak Company started the plan in 1928 and there was little difficulty experienced in introducing it. During the first four weeks there was no difference from the regular calendar and by the end of the first period the organization had become convinced of the many advantages to be obtained from the change. The year 1928 was an ideal year in which to begin such a calendar because the first four weeks of the year could be considered as the first period, the second four weeks the second period. In other concerns it might be desirable to have the period start on some other day than Sunday. In 1929 the first period would start on Tuesday, but a concern wishing to begin in 1929 could very easily have the period begin with Monday, December 31, or, if they wanted the period to end on Saturday, they could make it start with Sunday, December 30.

Difficulty will be experienced during the first year in which

*Continued on next page*

## Con

## SEVENTH DAY ADVENTIST MEMORIAL

plan of the Joint Resolution, if made effective by law, would trample upon the religious rights of all Sabbatharians, and would inevitably lead to the persecution of all nonconformists. Under our compulsory school laws, the children of Sabbatharians would be compelled to attend public school on their Sabbath days, or the parents would be subjected to fines and imprisonment. This proposed legislation would, in fact, destroy the religious freedom the Sabbatharian now enjoys in sending his children to Sabbath school and church on the particular day he regards as holy. The proposed plan would completely demoralize and disarrange the normal educational, professional, business and industrial activities of conscientious Sabbath keepers, since under the proposed calendar the Sabbath would fall each consecutive year on a different day of the week.

4. Because, while it may be possible for astronomers, historians, chronologists, and observers of anniversaries, memorial days, birthdays, wedding days, et cetera, to work out, with considerable extra effort, their true dates in terms of the proposed calendar, yet, to your petitioners the problem is one of conscientious conviction based on a fixed weekly memorial established by divine authority, which therefore cannot be changed by any individual or by any constituted human authority.

5. Because, if religion is exempt from the jurisdiction of civil authority, much less can the legislative body exalt its mandates above the authority of God, and trample upon the sacred convictions of its conscientious citizens. The Sabbatharians who have suffered and sacrificed unto blood in all past ages in their loyalty to God's divine commandment to keep the true Sabbath holy and to preserve it from being lost from one generation to another without a break in its continued observance, cannot be expected to surrender their sacred heritage and their religious conviction now. There are millions of orthodox Jews and hundreds of thousands of orthodox Christians who still observe the ancient Sabbath, and they will continue as they have done aforetime in spite of any human laws to the contrary. If Seventh Day Adventists, Seventh Day Baptists, and the orthodox Jews should follow the migratory Sabbath as proposed in the new calendar, they would vitiate every reason for their existence as Sabbatharians. It is inconceivable that these conscientious people will now surrender their religious convictions for the sake of mercenary gain. This proposed change would necessitate the bringing in of two calendars, and would result in confusion and division where there is now peace and harmony. The conscientious Sabbatharian would properly refuse to follow the migratory Sabbath as he would still observe the seventh day of the unbroken weekly cycle, and so on, in 1934 the Sabbatharian would observe the seventh day of the original week on Friday; in 1935 on Thursday; and in 1936, it being leap year, he would be compelled to observe it on Tuesday, according to the reckoning of the new calendar, if it is adopted and made effective by 1933 as is contemplated in the Joint Resolution.

For the reason herein presented, we earnestly protest against the changes suggested in the calendar as proposed in the Joint Resolution.—*Extracts, see 6, p. 128.*

## Pro

M. B. FOLSOM—Continued

the 13-period calendar is introduced in making comparisons between that year and the preceding year when the statements and reports were compiled on a 12-month basis. Fairly accurate comparisons can be made between the periods of one year and the corresponding months of previous years, but for more accurate comparisons especially for the periods near the middle of the year it may be necessary to convert previous years to the 13-year period basis. Of course, the comparisons between the weekly reports of the two years would not be upset nor would the cumulative reports.

We experienced difficulty in changing over a number of charts which had been prepared on a monthly basis. Some of these charts going back over a number of years contained a monthly line and a line showing the average for 12 preceding months or moving average. From now on these will have to be based on the average for the last 13 periods instead of 12, and the line for the chart is, therefore, broken at the beginning of this year. We have also experienced difficulty in applying the seasonal variation percentages which have been compiled over a number of years on the 12-month basis. This involves extra clerical work because of the necessity of compiling the data of previous years on the 13-period basis so that our comparisons would be accurate. From now on we will have little of this to do, and the statistical department finds it of great advantage to have the charts based on periods of exactly the same length instead of on months of unequal length.

The difficulties encountered in introducing the plan, we conclude, are principally of a kind that may be overcome within a year or two.—*Extracts, see 2, p. 128.*

## Pro

L. J. STEWART

Comptroller, Western Clock Company



SINCE 1892, the 13-period calendar has been used by the Western Clock Company of La Salle, Illinois. Although the surrounding industries were, and are still, operating on a semi-monthly and monthly basis, the Western Clock Company chose at that early period to operate on a four week basis, and has done so continuously until this day.

In establishing a 13-month calendar, then, the Western Clock Company took a long step forward towards establishing time standardization. In our production, sales, cost, budgeting, timekeeping, etc., the 13-month method of accounting has proven invaluable over and over again. The 28 day month allows for flexibility of accounting. Each month is made up of exactly four weeks, and holidays excepted, the total number of days never varies. Each month is constant, invariable, uniform. It is no longer necessary for the accountant to remember that "Thirty days hath September, April, June and November," etc.

It might be said then, that we were born and raised on a 13-month calendar. We do not know what it is to operate on a 12-month basis, and we do not know the 12-month calendar exists until reminded by Uncle Sam that an income tax is about due.

Our 13-month calendar is used for all internal records, from the purchase of raw materials to the disposal of the finished product. I will illustrate by a few specific instances.

In the preparation of cost statistics and budget statements, we know that any variations in expense comparisons from month to month, barring holidays, are due to department in-

## Con

W. W. PRESCOTT

Field Secretary Seventh Day Adventist Mission Board



N the fourth day of the creative week God appointed "the sun to rule by day," and established the measurement "for days and years," but at the close of the week He introduced a division of time which was entirely independent of the movements of any of the heavenly bodies. Of this we read: "On the seventh day God finished His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God had created and made." Gen. 2:2, 3. Thus was introduced the unit of measuring time which we call the week.

This division of time into periods of seven days each, with the seventh for the Sabbath, constituting the weekly cycle, was clearly recognized in a threefold way by Jehovah Himself when He fed the children of Israel in the wilderness. On the sixth day a double portion of manna fell; none fell on the seventh day; and that which fell on the sixth day was preserved as suitable food on the seventh, while that which fell on the other days could not be so used. In harmony with these facts Moses said: "Six days ye shall gather; but on the seventh day, which is the Sabbath, in it there shall be none." Ex. 16:26. When Jehovah proclaimed His law amid the awe-inspiring scenes at Sinai, He gave prominence to the weekly cycle in emphasizing the obligation to keep the seventh day as the Sabbath and in giving the reason for such an observance: "Remember the Sabbath day, to keep it holy. . . . For in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day." Ex. 20:8-11.

During all the centuries from the giving of the law at Sinai to the first advent of Christ, not even excepting the period of the seventy years' captivity in Babylon, the Jews uninterruptedly observed the seventh day of the week as the Sabbath, and thus preserved the weekly cycle intact. Incidental testimony to this remarkable fact is found in the record of the burial of Christ. After some of His disciples had followed His body to the tomb on the preparation day before the Sabbath, "they returned, and prepared spices and ointments. And on the Sabbath day they rested according to the commandment." Luke 23:56. That the Sabbath day was the last day of the week, our present Saturday, is shown by the very next statement: "On the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared." Luke 24:1. Plainly, then, the day which the Jews then observed as the Sabbath was the seventh, or last, day of the week of our present calendar, the day which was proclaimed as the Sabbath at Sinai.

Since the first advent both Jews and Christians have conscientiously guarded the weekly cycle, the former and some of the latter by continuing the observance of the original Sabbath, and the majority of the latter by paying more or less honor to the first day of the week. Thus we find overwhelming proof, both divine and human, that the original weekly cycle, instituted at creation and preserved by the constantly recurring seventh-day Sabbath, has been kept intact through all the centuries, even though the calendar governing the months and the solar year has been changed at different times and in different countries. It is further worthy of note that, although some of the heathen nations have at different times had an eight-day period, and a nine-day

Continued on next page

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## Pro

L. J. STEWART—Continued

ternal management rather than to variations in the monthly calendar. We know this absolutely and positively and we do not have to spend one moment thinking about variations in our calendar. There are plenty of "ifs" and "buts" in general accounting without adding to it a multitude of calendar variations.

Our pay roll is closed out every two weeks, the office and factory pay roll alternating. During the month of April, for instance, the factory employees were paid on the Saturdays ending April 14th and 28th, whereas the office employees were paid on the Saturdays ending April 7th and 21st.

Our plant is operated on a budget system. An estimate is made of our expected sales for a schedule period of time and divided into months or cycles of 24 days each. Our production budget in turn is based on our sales budget. These cycles are established through the cooperative plannings of the purchasing, planning and stores or materials departments. The planning department distributes production, based on sales budget, into cycles of 24 days. Purchasing department governs its purchases by these cycles, inventories it has on hand in stores department, and prevailing market conditions. If market conditions are stable, purchasing is governed entirely by production cycles and inventory of raw materials. We plan a complete turnover every 24 days, our capital thus being tied up 48 days instead of 60 as would be the case if we operated on a 12-month calendar basis. Each foreman must produce a number of clocks or parts daily as per schedule planned by planning department. The foreman in turn distributes his budgeted daily production among his employees according to the abilities of each to produce. Each employee then knows what is expected of him daily and he will make an honest effort to complete the work set out for him even if overtime is required. In other words, our uniform cycles or periods operate from the purchase of the raw materials clear through the manufacturing processes, resulting in a perfect coordination and uniformity of production.

In budgeting our expenses departmentally and functionally, we find it very convenient to be able to say that, barring holiday months, our budgets each month will be the same. We have some 80 departments. The expense of conducting each department is budgeted yearly and then broken up monthly. Imagine what a task it would be if, for each of the 80 departments and for each of the dozen or more classes of expenses in each department, we had to set budgets for 31 day months, 30 day months, and 28 day months. Our months being equal in length, our budgets are equal each month. Generally speaking, the expenses of one month should correspond with the expenses of another month, because the months are on an equal time basis.

Then again our plant operates on a five and one-half day basis, or 44½ hours each week, the half day falling on Saturday. Our people have been educated to look forward to every second Saturday as "closing up" and "cleaning up" day. If because of holidays during the month, extra effort is required of our employees to bring about this closing up, the same is done cheerfully and gladly. This high type of morale we ascribe partly to the fixed periods in our calendar. Were our calendar to close on any day other than Saturday, I am afraid that our people would react from calendar instability and possibly a few other complexes.

Our labor turnover is calculated 13 times a year. We cannot very conveniently compare our turnover with other industries because of the disparity in our calendars. A uni-

(Continued on next page)

## Con

W. W. PRESCOTT—Continued

period, and a ten-day period, the whole world has been brought to the recognition of the seven-day week through the world-wide testimony of both Jews and Christians. This is certainly significant.

The crowning act of the creative week was the creation of man in the image of God, capable of recognizing God and of entering into fellowship with Him. To man thus created was given the Sabbath, before sin entered into the world (Gen. 2: 2, 3), a day of spiritual blessing and refreshing, a constant testimony to the true God as the creator and the sovereign ruler of the world and of man. As soon as man, by willful rebellion against a holy God, had forfeited the privileges which were inherent in the relation of sonship, the announcement was made of the provision for the redemption of the human family, which involved a new creation.

Inasmuch as the original Sabbath, the seventh day of the week, was instituted before the entrance of sin, as a sign of the true God as creator, it was divinely logical that it should become the sign of the same God in the gospel of the new creation whereby the image of God would be restored in man and the privilege of personal fellowship would again be made possible. And this is what was actually done, according to the Inspired Record. As soon as the law was proclaimed at Sinai, the gospel of forgiveness and of power for obedience to its requirements was preached in the typical sanctuary and its services. The call of Jehovah was, "Let them make Me a sanctuary, that I may dwell among them." Ex. 25: 8. Then came the instruction for the method of worship, with its substitutionary offerings and an interceding priesthood, and the promise of restored fellowship, at the close of which the Sabbath of the fourth commandment was definitely established as the sign that Jehovah the Creator was now Jehovah the Sanctifier: "Verily ye shall keep My Sabbaths: for it is a sign between Me and you throughout your generations; that ye may know that I am Jehovah who sanctifieth you." Ex. 31: 13.

The connection between this sign of sanctification, or the new creation, and the sign of the original creation was at once made clear: "It is a sign between Me and the children of Israel forever: for in six days Jehovah made heaven and earth, and on the seventh day He rested, and was refreshed." Ex. 31: 17. So long as it is true that Jehovah made heaven and earth in six days and rested on the seventh day, so long is it true that the Sabbath of the fourth commandment is the sign of the gospel of the grace of God in the new creation. To ignore willfully this sign is to ignore the gospel of the grace of God.

From the Christian viewpoint, the Sabbath is directly connected with the typical service of the sanctuary. So when this typical service is interpreted to us in the epistle to the Hebrews, we find the spiritual meaning of the Sabbath disclosed. After calling attention to the fact that "God rested on the seventh day from all His works" (Heb. 4:4), the writer makes this illuminating statement: "He that is entered into His rest hath himself also rested from his works, as God did from His." Verse 10. Here we have what is to the Christian the meaning of true Sabbath keeping. The Christian people known as Seventh-day Adventists advocate the observance of the seventh-day Sabbath, not as a means of salvation, but as the sign of salvation. Their observance of the seventh day of the week in the face of the fact that business is usually carried on that day and another day is recognized in the business world as the day of rest, while often involving inconvenience and sometimes

Continued on next page



## Pro

L. S. STEWART—Continued

versal 13 months calendar would simplify matters a good deal.

Some one will ask "what do you do with the extra days over twenty-eight each month?" Our answer is simple—we forget all about them, simply carrying them forward into the following month. For example, our 1928 calendar began on January 1 and the first period ended January 28. Our second period began on January 29 and ended on February 25. The third period began on February 26 and ended on March 24, and so on. "But," you will ask, "what do you do with the 265th and 366th day each year and each leap year?" These also we temporarily forget, allowing them to accumulate for six years until they form one full week. Then we make a calendar adjustment, always during vacation month which falls in July, at which time this month has five weeks.

This is our only calendar irregularity, if such it may be called. Were the 13-month calendar universal, these irregularities would be obviated as it would not then be necessary for us to convert a 12-month calendar into 13 months. We may truthfully ascribe all our calendar irregularities to the use of the 12-month calendar.

Our first, second and fourth quarters are composed of three months each. Our third quarter, including vacation period, is composed of four months. As our vacation month is at variance with all other months, anyway, we have found it very convenient to place this extra month in the third quarter.

In certain phases of our work, the 13-month calendar is disregarded. This is true in our credit division, sales department and accounts payable department. The internal records of these departments are closed on the four week or 13 months basis as in other divisions but the sending out, collecting and payment of bills is done at irregular intervals during the month. Statements are sent to our customers on shipments of goods and as our terms at present are 30 days, the 13-month calendar is disregarded here. The 13-month calendar would not affect the paying of our accounts payable, as we take advantage of cash discounts and pay our bills at irregular intervals. Special arrangement with concerns, from whom we buy, to send statements according to our 13 months calendar is not necessary, as we always pay according to terms of sale and book everything upon receipt of goods.

In conclusion I want to say that we are very enthusiastic about our 13 months calendar. We are more enthusiastic now than we were before this matter of calendar reform was brought to our attention. We have experienced much peace and enjoyment from the use of ours and we would like to pass it on to others. We therefore strongly endorse the adoption of a universal 13-period calendar.—*Extracts, see 2, p. 128.*

## Pro

DR. C. F. MARVIN,

Chief of U. S. Weather Bureau



STATISTICAL analysis is that branch of science which enables the trained student to impersonally investigate and disclose the complex and obscure relationships between thousands and even hundreds of thousands of fluctuating values which are influenced by numerous causes producing changes. Whenever time is one of the variable elements, as in the case of solar and meteorological observations, crop production,

Continued on next page

## Con

W. W. PRESCOTT—Continued

serious financial loss, is not made unreasonably hard, since the Sabbath is a fixed day of the week according to the present calendar.

The migratory Sabbath, which is involved in the proposed calendar, tends to weaken religious conviction, and is therefore an indirect attack upon morality and good government. While we do not concede that any nation is a Christian nation, or that any nation can be made Christian by law, yet we do assert that the religious character of its citizens is that which gives value and permanence to national life. *Extracts, see 7, p. 128.*

## Con

F. D. NICHOL,

Associate Editor, Review and Herald



HE plan is exceedingly simple, but it has one vital defect. Thirteen months with twenty-eight days in each gives us a total of only 364 days for the year, but the year is approximately 365¼ days long. Our present calendar cares for this by giving us 365 days each year for three years, and then in leap years adding on one more day at the end of February. In order to care for this extra day, Cotsworth proposed that it be considered a "blank day" and not reckoned as one of the days of any week, and that it be inserted between Saturday, December 28 of one year, and Sunday, January 1 of the next year.

This idea of a "blank day" at the end of the year in order to start out each year with the same day of the week, has been advocated by different individuals for about a hundred years. The reader may at first glance wonder why such a simple scheme for removing the basic defects of our present calendar was not put in operation long ago. But a closer examination of the scheme will reveal that this "blank day" idea is not so simple or harmless as it might at first appear.

As far back as human records go, we can trace a certain unit of time known as the week. Believers in the Bible and eminent scientific authorities hold that the week had its origin at the very beginning of man's history. And from the very earliest days certain religious features have been associated with the week. The Jews and all Christian peoples have kept record of the recurrence of their day of worship by the cycles of the week. The Sabbath command in the decalogue, which reads, "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God," clearly indicates the vital relationship between the week and a law of God. Unless the week is preserved, the man who conscientiously believes that he ought to obey this divine edict is placed in a perplexing situation. His holy day, recurring in exact cycles of seven, will not correspond with the units of time, with their division for work and rest, that are being used by others.

Now it is evident, that if we have at the end of each year a "blank day," not bearing the name of any day of the week, the second year this plan is in operation we would lose the identity of the days of the week, and the Sabbath would wander. Thus, instead of being a free running unit, independent of months and years, the week would be a mechanical device of seven calendar days. It would lose its historical meaning, and become instead simply one-fourth of a twenty-eight-day month.

Whether or not this resolution before the present Congress passes, the movement for calendar revision—and along the

Continued on next page



## Pro

DR. C. F. MARVIN—Continued

health statistics and the incipency of many diseases, the calendar used in summarizing the data is of great importance.

Only a little more than 25 years have elapsed since the science of statistics has been put upon a beautiful and exact analytical basis by the contributions of a long list of eminent mathematicians, such as Charlier, Thiele, Pearson, Yule and others. Armed with the powerful tools of analysis and research thus supplied, a student is discouraged at the outset to find that the data he must use has already been summarized by the present calendar in unequal monthly and seasonal units. Here at the outset of his research is a false or artificial cause of fluctuations which he must allow to mar his conclusions, or a very great task must be undertaken to recompile new summaries from the original observations.

The inequality of its months is by no means the greatest fault of the Gregorian calendar. The month is quite too long a unit for many civil, social and scientific purposes. The week and the fortnight are both necessary smaller units, but for statistical research they must both be aliquot parts of the month, the season and the year, as well as stand in simple multiple relations to each other. No 12-month calendar of any kind can possibly satisfy all the above prerequisites. The International Fixed calendar, however does satisfy all these statistical prerequisites in a very complete manner. In fact, these statistical exactions are just the things which guided Mr. Cotsworth in his reform of the present calendar.

A few examples will help to force home the importance of the statements made above.

Fully ten years ago the increased length of many records then available made it opportune and desirable for the United States Weather Bureau to compute new values of the daily normals of maximum, minimum and mean temperature at many stations. At that time the 13-month calendar was almost unheard of in public circles. The problem of the normals from 50 years of daily observations at more than 150 stations is a question of the scientific analysis of over five million individual temperature readings. All of these had been summarized in unequal monthly groups of the Gregorian calendar. The worst part of it was that the months were not only unequal but were too long a unit to satisfy the statistical standards such a great problem demanded. Here was a dilemma with two horns. Either a great piece of work must be poorly done because of a bad 12-month calendar, or much time and labor must be expended in a *de novo* computation from the original observations of new averages on a standard schedule of 52 weeks to the year.

Notwithstanding the great additional labor it entailed, the computations were all carried out on the weekly basis, and the present temperature normals of the United States Weather Bureau are not free from the technical errors due to the unscientific calendar we continue to use.

Meteorology can supply many instances where the incommensurate relations between the present time units is wasteful of time or productive of crude and unscientific results. Forty years ago the Weather Bureau began the publication of weekly summaries of weather conditions for agriculture. This schedule of weeks must be shifted one day in advance each year and two days in leap year in order to keep in step with the civil calendar. Not only is needless work required to make the necessary adjustment, but the relations of the week to the solar and astronomical causes, which control the weather, change with each adjustment

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## Con

F. D. NICHOL—Continued

lines of the Cotsworth plan, with its "blank day"—will continue to be pushed. The movement has only begun so far as legislative action is concerned. Now is the time for all those who have definite convictions in the matter to express them in harmony with their rights as citizens.—*Extracts, see 7, p. 128.*

## Con

REV. RABBI DAVID POOL

of New York



HE associations around the seventh-day Sabbath are ineradicable; they are irremovable; they cannot be taken out of that day. That is sentiment. We observe the Sabbath purely out of a religious sentiment, and thank God for it. We thank God that there are men in this day and at this time who will place a religious sentiment above purely utilitarian considerations; and when we as Jews, because we are Jews, because we have suffered to maintain and observe our seventh-day Sabbath during all these centuries, realize the necessity of setting a religious idealism above utility, we rally as one man, reform, conservative, and orthodox alike, to defend the Sabbath against any system of change of the calendar which would reduce our living to a highly efficient, coldly mechanical, shrewdly calculating, profitable machine system.

We cannot because we are Jews, we cannot yield religious idealism to financial considerations. We as Jews place religious character above dollars and cents, and as American Jews we cannot see the United States become a party to calling any conference or becoming responsible for or authorizing any legislation which would tend, however indirectly, to set practical considerations of dollars and cents above the religious idealism which keeps the Sabbath clean and wholesome. It would be an awful day for the United States if it should be responsible for any legislation which, in effect, would undermine the religious safeguards of any large group of its citizens who are dissentients only in matters of conscience. It would be an ill omen in the United States if any legislation should be sponsored by it which would tear down integrity of conscience.

Religious convictions help to keep men moral and healthy citizens. Take away from the Jew, take away from the Sabbatarian, the possibility of observing his Sabbath, the weekly discipline of going to his synagogue, the weekly opportunity of his family reunion around the table, which is responsible more than anything else for that traditional beautiful Jewish family life,—take away from the Jew that possibility, and you are threatening to undermine and demoralize the Jew.

Therefore, as Jewish citizens of this country, historical guardians of the morality of the religion of Jehovah through all the ages, we are opposed, not to calendar reform, but to any system of calendar reform which would necessitate a transfer of the Sabbath to some other day by making observance of the Sabbath economically impossible, and which would, therefore, sap the morality and religious loyalty of American Jewish citizens and other Sabbatarians, and which would be in effect a striking at the very roots of our Constitutional guaranty of religious liberty.—*Extracts, see 7, p. 128.*

## The 71st Congress

### Congress Meets in Extra Session

Plans for Farm Relief and Tariff Legislation—  
Possible Immigration Legislation—Congress-  
ional Reapportionment.

By Norborne T. N. Robinson



WHEN Congress convenes at noon on April 15 for the First Session of the Seventy-first Congress it will be meeting in an extraordinary session, called by President Hoover, as announced in his proclamation of March 7, for the purpose of considering legislation "to effect further agricultural relief and legislation for limited changes of the tariff \* \* \* in justice to our farmers, our labor and our manufacturers."

#### *Constitutional Authority*

The authority to call Congress in extra session is given the President in the Constitution of the United States as follows:

"Art. 11. Sec. 3. He (the President) shall from time to time give to the Congress Information of the State of the Union, and recommend to their Consideration such measures as he shall judge necessary and expedient; he may, on extraordinary Occasions, convene both Houses, or either of them, and in case of Disagreement between them, with Respect to the Time of Adjournment, he may adjourn them to such Time as he shall think proper:—"

On the ground that agricultural relief legislation and tariff revision "cannot longer be postponed," President Hoover exercised his Constitutional powers in calling the two Houses together.

#### *Organizing the Seventy-first Congress*

In this instance the convening of the extra session marks the beginning of a new Congress, since the Seventieth Congress came to an end automatically at noon on March 4, 1929. Consequently both Houses will have to be organized, for the Seventy-first Congress.

In the House the Speaker, majority leader, clerk, sergeant at arms, doorkeeper and all other officers must be elected. In the Senate the Vice President is ex-officio the presiding officer, or President of the Senate, but a President pro tempore must be chosen from the ranks of the Senate to preside in his absence, and a secretary, a sergeant at arms, doorkeeper and other officials will be chosen.

#### *Party Nominations*

In each House the members of the Republican and Democratic parties meet and select their candidates for the various important positions, all of which are elective. Then,

in each House these candidates are placed in nomination and are voted on. The majority party naturally elects its candidates, organizes and assumes responsibility for legislation.

The election of Senator Charles Curtis of Kansas to the Vice Presidency makes necessary the selection by the Senate Republicans of a floor leader, a position held by Mr. Curtis for a number of years.

While official action has not yet been taken, it is expected that Senator James E. Watson of Indiana will be chosen for that position.

Senator Joseph T. Robinson of Arkansas has been the Democratic floor leader for several years and is expected to be chosen to succeed himself in that capacity by his fellow Democratic Senators. His defeat as Democratic candidate for the Vice Presidency had no effect upon his position in the Senate.

In the House there is apparently no opposition to the renomination by the Republicans of Representative Nicholas Longworth of Ohio for the Speakership nor to Representative John Q. Tilson of Connecticut to succeed himself as Republican floor leader.

Former Representative Finis J. Garrett of Tennessee, for several years Democratic floor leader, was not a candidate for reelection to the House, having run for the Senate and been defeated in the primary by Senator McKellar. This makes necessary the election of a new Democratic floor leader in the House. It is expected that Representative John Garner of Texas will be chosen.

#### *The House Program*

The first business of the House, after it has been organized, will be to consider its program for the disposition of the farm relief and tariff bills. It may be that further immigration legislation will be considered and that a Congressional Reapportionment Bill will be given consideration but definite decision regarding these two measures will not be made until after Congress meets.

Under the present program of the Republican leaders the Farm Relief Bill will be considered first. When it became definitely known that Mr. Hoover would call an extra session of Congress, the House Committee on Agriculture on March 1, unofficially decided to begin holding hearings at

least nineteen days before the date set by Mr. Hoover for the beginning of the extra session.

#### *Hearings on Farm Relief*

When April 15 was fixed as that date the Committee was called together for March 27. Hearings were begun and scheduled to continue until about April 5. Upon conclusion of the hearings the Committee was scheduled to begin a draft of a bill for introduction in the House by its chairman, Rep. Gilbert M. Haugen, of Iowa, author of several previous agricultural relief bills.

In limiting the length of the hearings the committee announced that because such exhaustive hearings on agricultural questions had been held by it during the past four years only brief hearings at this time were necessary.

#### *President Hoover's Message*

President Hoover's views on farm relief legislation will not be known until his message to Congress is read. This message will not be sent to the Capital until both Houses are in session, and have notified the President that they are organized and ready to receive a message from him. Presumably, the message will be received and read on April 16 or 17.

As soon as the farm relief bill is reported to the House it will be given a special rule for consideration. This rule will set forth, in all probability the length of time to be given to its consideration. It is expected that a reasonable time for debate will be allowed, but that the Republican leaders will allow no undue delay in passing the bill.

After being passed by the House the farm relief bill will go to the Senate and will be immediately referred to the Committee on Agriculture and Forestry of which Senator Charles L. McNary of Oregon is Chairman.

#### *Farm Relief in the Senate*

If the bill, as passed by the House, is satisfactory to Senator McNary and other Republican members of the Committee, it will be promptly reported back to the Senate. On the other hand, if Senators offer amendments to it before the Senate Committee takes action or if opposition on the part of the Senators to provisions of the bill are pronounced the committee may make changes in the bill to conform to the views of the Senate, because, if those changes are made in the committee, it will mean prompter action on the floor of the Senate after the bill has been reported.

#### *The Tariff Bill*

While the Senate is considering the farm relief bill the House will be considering the tariff bill. The House Committee on Ways and Means held hearings on tariff revision from January 7, to February 27, 1929, inclusive. After that subcommittees began working on the bill. Rep. Willis C. Hawley, of Oregon, chairman of the committee, has announced that he expects to have the bill ready for introduction in the House not later than April 20. The same procedure that marks the handling of the farm relief bill in the House will mark the handling of the tariff bill.

Speculation among Senators and Representatives concerning the probable length of the extra session indicates that the most experienced men in the two Houses allow themselves quite a margin of time in fixing the date of adjournment. Those who are inclined to be optimistic think farm and tariff legislation can be brought to final passage by July 1. Those at the other extreme feel that they will be fortunate if adjournment can be reached by September 1.

#### *How Long Will the Session Last*

Those who pick the July date base their prediction on the fact that the Republicans have a clear majority in each House and can put through the Administration program in a reasonable time, allowing all the discussion necessary.

Those who say they will be glad to get home Labor Day base their opinion on the vital importance of tariff legislation. Eliminating any deliberate obstruction, they declare that tariff revision is so far-reaching in its effect on the economic structure of the country that questions are bound to come up during the discussion of the bill that will cause unavoidable delay.

#### *Provisions of Tariff Bill Unknown*

Nobody but the members of the Ways and Means Committee who are writing the bill will know what it contains until it is introduced in the House. By the time it has reached the Senate from the House opposition to many of its provisions will inevitably have arisen. When it is referred to the Senate Committee on Finance, of which Senator Reed Smoot of Utah is chairman, members of that committee will receive all the protests. It may be necessary for the Committee on Finance to hold hearings. With this possibility, plus prolonged debate on the floor of the Senate, plus a long drawn-out consideration of the bill by a conference committee of the two Houses, it is pointed out that only the smoothest sailing could bring the tariff bill to final action by July 1.

In modern times there have been a number of extra sessions of Congress called for the specific purpose of revising the tariff.

Upon his inauguration in 1897 President McKinley called Congress into extra session on March 15 to pass a tariff bill. The session lasted until July 24, or a little more than four months. The so-called Dingley Tariff Act was the result.

#### *Former Tariff Legislation*

Upon his inauguration in 1909 President Taft promptly called an extra session for tariff revision. This session began on March 15 and lasted until August 15. The Payne-Aldrich Tariff Act was the result.

In 1911 President Taft called an extra session to consider a reciprocal tariff bill with Canada. This session began on April 4 and ended on August 22 with the defeat of the proposed Canadian Reciprocity Act.

In 1913 President Wilson, as soon as he was inaugurated, called an extra session for tariff revision. This session began on April 7 and lasted until the next regular session of Congress on December 1. The Underwood-Simmons Tariff Act was the result, but all the time of the extra session was not taken up by tariff legislation, as President Wilson held Congress in session after the Tariff Act was passed to consider currency legislation.

#### *Tariff Sessions Average Four Months*

In 1921 President Harding promptly called Congress in extra session to consider the tariff and other post-war problems. This session began April 11 and ended November 23. The Fordney-McCumber Tariff Act resulted.

From these records it appears that extra sessions devoted entirely to the tariff and limited to it have averaged about four months in duration and that when other matters have been considered the sessions have run much longer.

## EXECUTIVE DEPARTMENT



### The White House Calendar

March 4 to April 3.

#### The Hoover Administration Begins.

*Immediately after he took the oath of office as President of the United States, administered to him by Chief Justice Taft, Herbert Hoover began his official record as the Chief Executive of the United States.*

*His first official act, therefore, was the delivery of his inaugural address, since this address was an official announcement of his conception of his task as President and the manner in which he should perform the duties of his office.*

*Returning from the Capitol to the White House he spent the afternoon of March 4 reviewing the Inaugural Parade. No actual work was transacted.*

*On the morning of March 5, 1929, President Hoover went to his desk in the White House Office Building and at once began work.*

*His first task was to send to the Senate the names of the men he had chosen to be members of his Cabinet. They were promptly confirmed by the Senate.*

*The next important action taken by President Hoover was the issuance of a proclamation calling Congress to meet in extra session on April 15. This will go down in history as the first proclamation issued by Mr. Hoover as President. It was issued April 7.*

#### Addresses

*March 4—Inaugural Address of President Hoover at the National Capitol, Washington, D. C.*

#### Executive Orders

*March 12—An executive order creating Lincoln, Nebraska, a port of entry in Customs Collection District No. 46 (Omaha), with headquarters at Omaha, Nebraska.*

*March 14—An executive order and amendment to regulations making decisions of Commissioner of Internal Revenue, allowing a refund, etc., open to inspection by the public.*

*March 20—An executive order transferring seven sections of land from the Missoula National Forest to the Helena National Forest.*

*March 23—An executive order abolishing Roche Harbor as a Port of Entry in Customs Collection District No. 30 (Washington).*

#### Proclamations

*March 7—A proclamation convening the Congress in extra session at twelve o'clock noon on April 15, 1929.*

*March 8—A proclamation transferring to the territory of Hawaii title to certain public property.*

*March 22—A proclamation fixing the immigration quotas for the fiscal year beginning July 1, 1929, and for each fiscal year thereafter.*

*March 25—A proclamation of the Convention to suppress slavery concluded at Geneva, Switzerland.*

*March 25—A proclamation designating May 1, 1929, as Child Health Day.*

*March 28—A proclamation of the convention relating to the Liquor Traffic in Africa.*

#### Important Civilian Appointments

*March 5—Henry Lewis Stimson, of New York, to be Secretary of State.*

*March 5—James William Good, of Illinois, to be Secretary of War.*

*March 5—William DeWitt Mitchell, of Minnesota, to be Attorney General.*

*March 5—Walter Folger Brown, of Ohio, to be Postmaster General.*

*March 5—Charles Francis Adams, of Massachusetts, to be Secretary of the Navy.*

*March 5—Ray Lyman Wilbur, of California, to be Secretary of the Interior.*

*March 5—Robert Patterson Lamont, of Illinois, to be Secretary of Commerce.*

*March 5—Arthur M. Hyde, of Missouri, to be Secretary of Agriculture.*



## JUDICIAL DEPARTMENT

### *The Month in the Supreme Court*

February 25 to April 8.

On February 25, the Supreme Court of the United States announced orders dismissing petitions for writs of certiorari in 26 cases and granting petitions in 5 cases, deciding to review the judgments of the lower Courts in 7 cases and either dismissed appeals or denied petitions to review 38 cases. No decision was handed down.

On March 5, the Court handed down written opinions in 2 cases and rendered 4 per curiam decisions in 7 cases. Petitions for writs of certiorari were granted in 3 cases and denied in 7 cases.

On March 11, the Court handed down one written opinion, deciding the so-called railway mail pay case. Three other cases were decided by per curiam decisions. The Court granted petitions for writs of certiorari in 4 cases and denied similar petitions in 11 cases.

At the close of the Session the Court recessed until April 8.

#### *The Railway Mail Pay Cases*

*The Case*—Nos. 238 and 304. The United States, Petitioner, vs. the New York Central Railroad Company, Lessee of the Boston and Albany Railroad; the United States, Petitioner, vs. the Nevada County Narrow Gauge Railroad Company. On writ of certiorari to the U. S. Court of Claims.

*The Decision*—The Court held that the Interstate Commerce Commission, in approving an application of the railroads for a change in the rate of pay for the transportation of the mails, has authority to make the change effective from the date of the filing of the application of the carriers and not merely from the date of the entry of the order.

The decision of the Court of Claims that the railroads in these cases were entitled to compensation for carrying the mails according to new schedules approved by the Commission from the date of entry of the order was affirmed.

*The Opinion*—Mr. Justice Holmes delivered the opinion of the Court on March 11, the full text of which follows:

"On February 25, 1921, and June 30, 1921, the respondent railroads respectively filed applications with the Interstate Commerce Commission for a readjustment of the compensation for services in carrying the mails rendered by them, from dates before the applications and for the future. The Commission at first expressed an opinion that it had authority to establish rates only for the future, but made orders establishing rates as fair and reasonable after the date of the orders. On further hearings, however, it made new orders establishing the same rates as fair and reasonable for the times between the filing of the applications and the orders previously made. 85 I. C. C. 157. 95 I. C. C. 493. See 144 I. C. C. 675. The railroads applied to the Postmaster General for payment as ordered by the Commission, but their applications were refused. Thereupon they sued in the Court of Claims and got judgments for compensa-

tion computed according to the last orders of the Commission. 65 Ct. Cls. 115. The United States asked and obtained a writ of certiorari from this Court.

"The ground taken by the United States is that the Interstate Commerce Commission had been given no authority to change the rates of payment to be received by the railroads for any time before its orders went into effect. The question is one of construction which requires consideration not of a few words only but of the whole Act of Congress concerned. This is the Act of July 28, 1916, c. 261, Section 5; 39 St. 412, 425-431 (C., Tit. 39, ch. 15, where the long Section 5 is broken up into smaller sections), which made a great change in the relations between the railroads and the Government.

"Before that time the carriage of the mails by the railroads had been regarded as voluntary. *New York, New Haven & Hartford R. R. Co. v. United States*, 251 U. S. 123, 127, now the service is required (C., Tit. 39, Section 541); refusal is punishable by a fine of \$1,000 a day (C., Tit. 39, Section 563), and the nature of the services to be rendered is described by the statute in great detail. Naturally, to save its constitutionality there is coupled with the requirement to transport a provision that the railroads shall receive reasonable compensation.

"The words are 'All railway common carriers are hereby required to transport such mail matter as may be offered for transportation by the United States in the manner, under the conditions, and with the service prescribed by the Postmaster General and shall be entitled to receive fair and reasonable compensation for such transportation and for the service connected therewith.'

"The Government admits, as it must, that reasonable compensation for such required services is a constitutional right. So far as the Government has waived its immunity from

suit this right may be enforced in the absence of other remedies not only by injunction against further interference with it but by an action to recover compensation already due. Accordingly the statute provides for application from time to time to the Interstate Commerce Commission to establish by order a fair, reasonable rate or compensation to be paid at stated times. C., sections 542, 551, 554.

"We assume that while the railroads perform these services and accept pay without protest they get no ground for subsequent complaint. *American Smelting & Refining Co. v. United States*, 259 U. S. 75, 78. But the filing of an application expresses a present dissatisfaction and a demand for more. A further protest would be a superfluous formality. If the claim of the railroads is just they should be paid from the moment when the application is filed. In the often quoted words of Chief Justice Shaw, 'If a pie-powder court could be called on the instant and on the spot the true rule of justice for the public would be to pay the compensation with one hand, while they apply the axe with the other.' *Parks v. Boston*, 15 Pick. 198, 208.

"In fact, the necessary investigation takes a long time, in these cases, years, but reasonable compensation for the years thus occupied is a constitutional right of the companies no less than it is for the future. *Oklahoma Natural Gas Co.*

*v. Russell*, 261 U. S. 290, 293. This being so, and the Interstate Commerce Commission being the tribunal to which the railroads are referred, it is a natural incident of the jurisdiction that it should be free to treat its decision as made at once.

"Obviously Congress intended the Commission to settle the whole business, not to leave a straggling residuum to look out for itself, with possible danger to the validity of the Act. No reason can have existed for leaving the additional annoyance and expense of a suit for compensation during the time of the proceedings before the Commission, when the Commission has had that very question before it and has answered it at least from the date of its orders. We are quite aware that minutiae of expression may be found that show Congress to have been thinking of the future. We put our decision not on any specific phrase, but on the reasonable implication of an authority to change the rates of pay which existed from the day when the application was filed the manifest intent to refer all the rights of the railroads to the Interstate Commerce Commission, and the fact that unless the Commission has the power assumed a part of the railroads' constitutional rights will be left in the air.

"Judgment affirmed."

## Pro

DR. C. F. MARVIN—Continued

*Continued from page 123*

and impair the comparability of weeks in different years which seem to correspond but really do not.

The mysterious cycle of sunspots is a subject of constant statistical investigation by scientists. What sound conclusions can be drawn from tables of sunspot numbers, areas, etc., when February with only 28 days is sandwiched between January and March with 31 days each, as if all were of equal length?

The science of exact statistics is relatively young, having been put upon a substantial mathematical basis well within the last half-century. Wherever time is a variable element the calendar must give days, weeks, fortnights, months and seasons all in as simple aliquot and multiple relations as possible. The 13-month calendar does this and no other arrangement can. The increasing demands to meet statistical requirements is one of the most weighty reasons for calendar reform.

To those whose daily work brings them face to face with the faults of the present calendar, it seems that only habitual use of it by those who are unconscious of the needless waste it entails can explain how anyone can advocate its perpetuation. On the other hand, only lack of acquaintance with the simple elegance of the 13-month plan, and the scientific and civil benefits that will accrue to all humanity by its adoption, will cause anyone to oppose this reform.

## Con

HON. SOL BLOOM—Continued

*Continued from page 116*

fication of a calendar reform program, requiring so radical a readjustment as the one we are now being urged to adopt, would stand the Supreme Court test. A Constitutional amendment would seem imperative.

Calendar simplification may be desirable, but not at the sacrifice of a literal tossing out of days.

The end could be attained by means of a year of thirteen twenty-eight-day months, with an accumulation of the odd 365th days until, at the end of each 23d yearly period, enough of them would be available, including the leap-year surplage, to add a fourteenth month to that year, thus bringing the solar starting point again back to standard. On such a basis there would be a slight shifting of the seasons during the twenty-three yearly intervals, it is true, but it would not be considerable, and the continuity of the count of days, at all events, would not be interrupted, as contemplated in the so-called Cotsworth plan which we are being urged to adopt now. In the last analysis, as the League of Nations committee justly says, "it rests with public opinion to judge."

## Sources from which Material in this Number is Taken

*Articles for which no source is given have been specially prepared for this number of THE CONGRESSIONAL DIGEST*

1. "The Calendar," by Alexander Philip, L.L.B., F.R.S.
2. Pamphlet "B," International Fixed Calendar League.
3. Official Report of the League of Nations, 1928.
4. *Saturday Evening Post*.
5. *The Outlook*, September 28, 1927.
6. Seventh Day Adventist Memorial to the 71st Congress.
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